

THE SPIRIT OF MISSIONS.

VOL. LI.

NOVEMBER, 1886.

No. 11.

BOARD OF MANAGERS.

THE FOLLOWING ARE ELECTED MEMBERS:

THE RT. REV. ALFRED LEE, D.D., LL.D., *President.*

The Rt. Rev. John Williams, D.D., LL.D.
The Rt. Rev. G. T. Bedell, D.D.
The Rt. Rev. H. B. Whipple, D.D.
The Rt. Rev. Wm. Bacon Stevens, D.D., LL.D.
The Rt. Rev. D. S. Tuttle, D.D.
The Rt. Rev. A. N. Littlejohn, D.D., LL.D.
The Rt. Rev. W. C. Doane, D.D., LL.D.
The Rt. Rev. B. H. Paddock, D.D.
The Rt. Rev. T. B. Lyman, D.D.
The Rt. Rev. T. U. Dudley, D.D.
The Rt. Rev. John Scarborough, D.D.
The Rt. Rev. W. E. McLaren, D.D., D.C.L.
The Rt. Rev. G. W. Peterkin, D.D.
The Rt. Rev. H. C. Potter, D.D., LL.D.
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Rev. J. Livingston Reese, D.D.
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Rev. Thomas F. Davies, D.D.
Rev. James Saul, D.D.
Rev. George Williamson Smith, S.T.D.

Rev. Henry Y. Satterlee, D.D.
Rev. Jacob S. Shipman, D.D., D.C.L.
Rev. Cornelius E. Swope, D.D.
Rev. Charles H. Hall, D.D.
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Mr. Lemuel Coffin.
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Hon. John A. King.
Mr. Julien T. Davies.
Mr. John H. Shoenberger.
Mr. Alfred Mills.
Mr. W. Bayard Cutting.
Mr. Bache McE. Whitlock.
Mr. Elihu Chauncey.
Mr. Wager Swayne.
Mr. James M. Brown.

All the other Bishops of the Church and the Secretary and Treasurer of The Domestic and Foreign Missionary Society and of the Board of Managers are members *ex-officio* with all the privileges of membership except the right to vote.

REV. WM. S. LANGFORD, D.D., *General Secretary,*
REV. JOSHUA KIMBER, *Associate Secretary,*

MR. R. FULTON CUTTING, *Treasurer,*
MR. E. WALTER ROBERTS, *Assistant Treasurer.*

22 BIBLE HOUSE, NEW YORK.

Remittances should be made to the TREASURER; all other communications to the GENERAL SECRETARY.

THE TRIENNIAL MEETING IN CHICAGO.

THE welcome which Chicago gave to the Board of Missions on the occasion of its first meeting in that city, was all that could be desired. Chicago itself was a surprise to many of the guests, who visited it for the first time since the great fire of fifteen years ago. Its greatness and power and beauty impressed every one as wonderful. The weather was well-nigh perfect, the hospitality of the Bishop, rectors and people was abounding, and everything contributed to make the visit most agreeable. The Board meetings were marked by fervent addresses and free criticism, which showed the strong hold which the missionary work has upon the thought of the Church. Some haste was manifested toward the close of the last session, but nothing was left undone. The Missionary Canon was amended substantially as proposed by the Board of Managers; the Board was re-elected unanimously, and the work was commended to the hearty support of the Church. With Bishops, clergy and laity earnestly united in behalf of the missionary work, we may hope that it will go forward bravely and well.

DESIGNATED DAYS FOR OFFERINGS.

THE Board of Missions recommends the following days for offerings, with the understanding that in making this designation it is not intended to interfere with the customs or plans of parishes that have their own times of making offerings for the Board:

Domestic Missions—First Sunday in Advent, November 28th, 1886.

Foreign Missions—Second Sunday after the Epiphany, January 16th, 1887.

Indian Missions and Missions to Colored People—Fourth Sunday after Easter, May 8th, 1887.

THE BISHOPS' PASTORAL ON GENERAL MISSIONS.

THE missionary question receives a good share of attention in the Pastoral Letter of the House of Bishops, and is treated with a fulness and force worthy of its importance. We make the following extract:

We rejoice, beloved in the Lord, that during the session of our General Convention now closing, so much time has been given to the consideration of the subject of missions, for beyond a controversy, this is the great work laid upon the Church by her Lord, and therefore this is the subject of paramount importance to be considered by her leaders in council. You will learn from this our epistle, as from other sources, the measures we have been led to adopt for the furtherance of our work at home and abroad. We have amended the Constitution of our Missionary Society, we have provided for the appointment of a special commission for the conduct of our work among the colored people of our country; we believe that our machinery is well ordered, but, alas! what we need is not more, or more perfect, machinery, but fire, the moving power of an earnest spirit, which will give time and care and money to make success possible. Must we not in honesty confess that during the past triennium of our Church's life the action of this missionary spirit has not been so powerful or so constant, so regular or so vigorous as to keep the wheels ever in motion, and to justify larger enterprise of missions? At the beginning of the current fiscal year of our Society, its managers, our agents, men who have given long and faithful service in the conduct of our missionary affairs, found it necessary to reduce the scanty stipends of our devoted missionaries, because, taught by experience, they feared their inability to pay them if continued at their former rate. True, the fear was groundless, true, that in response to the earnest appeals of the Board of Managers the flagging interest of the Church was aroused, and the contributions before the year ended showed no falling off, but an increase in the amount given, and, better still, in the number of parishes contributing. Yet the Managers have acted as honest trustees were bound to act. They could not make appropriations of money which the Church had failed to put in their hands. And the result has been necessarily a contraction of our missionary work, and we cannot but fear positive suffering in the homes of many brave and self-denying men.

Men of Israel, help! Soldiers and servants of the Prince who has prevailed with God for our salvation, arouse to the consciousness of the crisis that is upon us, and do all that in you lies, that before this first quarter of our year shall have ended, the treasury shall receive such gifts that its custodians may be enabled again to provide for the support of missionaries who have been withdrawn from the field, and to restore to the good soldiers of Jesus Christ the part of their ration which necessity compelled to be taken away.

Among cheering evidences of interest in this great cause, we are happy to notice the effort made by zealous laymen to commemorate our centennial year by pledging the sum of one million dollars, by individual subscriptions of five dollars each. Such an addition to our missionary treasury would be productive of immense good at this time, and be a

fitting thank-offering on the part of a Church so highly favored. We commend the Missionary Enrolment Fund to the general and hearty co-operation of our people.

Brethren of the clergy, suffer the special word of exhortation to you in this behalf. It is because our people know so little of the details of our missionary work that their interest in its progress is so slight, and in consequence their offerings so small. Labor, we beseech you, to inform this ignorance; regularly, at stated intervals, preach to your largest congregation of the battle and the soldiers; seek to place our missionary periodicals in every family; that so our people may come to realize that the missionaries are but the advance guard of the one great army to which we all belong. Then will their welfare and success be watched for and prayed for, and helped by hands that are willing, because hearts are aflame. Interest in missions can come only from knowledge of missions, and knowledge must come from the painstaking instruction of the pastor to his flock.

We must not fail to make further mention of the great enterprise of missionary work among the colored people of our country, on which we have hardly entered. We bid you, beloved, to try to realize that there are now nearly 8,000,000 of these people, our fellow-citizens, nay, our brethren, the children of our Father, the redeemed of our Saviour, to whom we must carry the blessed Gospel which has made us free, and the mother love and care of that Church which has taught us how to live. We bid you realize that their ignorance is dense, that their helplessness is absolute. While we rejoice to believe that God has given them many teachers, who though walking not with us, have by His Spirit done miracles in His Name in bringing great numbers to the knowledge of the truth; yet is it still true of the larger number that they are blind followers of blind guides, and are, alas! satisfied wanderers in a wilderness of superstitious folly, believing themselves in the way of righteousness. They need, though it may be the multitude of them know it not, they need to be taught the simple Gospel of Jesus Christ, and to be trained as little children in the habits of Christian living. Shall we not, must we not, if we love our country, if we love our kind, above all if we love the Lord Jesus Christ, must we not go to them and gather them into the Church which He builded for all men?

NOTES OF THE BOARD OF MISSIONS.

PUBLIC INTEREST IN THE MEETINGS.—The days on which the Board of Missions met, were the most popular days of the General Convention. The attendance was large, the galleries being filled and many ladies taking the opportunity to enter the body of the hall and occupy seats among the deputies. The addresses of the Missionary Bishops called forth liberal applause, and it seemed to be the unanimous sentiment that the missionary work should receive more generous support from the Church. After the Domestic Missionary Bishops had spoken, Bishop Boone spoke for China, and communications were read from Bishop Williams, of Japan, and Bishop Holly, of Haiti. Bishop Dudley of Kentucky, pleaded earnestly for work among the colored people of the South; Bishop Peterkin of West Virginia, made a forcible presentation of the claims of the dioceses which are aided by this Society, and Bishop Doane of Albany, spoke in glowing terms of the work of the Woman's Auxiliary.

MISSIONARY COUNCIL.—By a change of the Missionary Canon it is provided that a Missionary Council shall assemble in the month of October of each year, except in those years in which the General Convention meets, when the two houses sit together as the Board of Missions. The Missionary Council is composed of all the Bishops and an equal number of Presbyters and an equal

number of laymen. The meetings will be held in the principal cities of the country in turn, and it is hoped in this way to get nearer to the heart of the Church by a great popular annual gathering, and to stir up the zeal of all the people.

COMMITTEE FOR WORK AMONG COLORED PEOPLE.—In order to awaken the Church to the importance of work among the colored people in the South the Board of Missions instructed the Board of Managers to take action without delay in the appointment of a committee, to consist of five Bishops, five Presbyters and five laymen, whose meetings shall be held in the city of Washington, to consider all questions relating to that work and to stir up the activities of the Church in its behalf.

A PRESBYTER RESIDENT IN MEXICO.—A resolution presented by the Bishop of Albany, instructed the Board of Managers to send a clergyman to the city of Mexico, upon the nomination of the Presiding Bishop, to counsel and guide the work of those Presbyters and readers who have asked the fostering care of this Church as a mission, and that the appropriation for this purpose should be taken from offerings made for Mexico. This resolution of instruction was finally adopted after an earnest debate. Bishop Doane in the course of his remarks said: "I want the opportunity of saying to this Board of Missions that I think the Board of Managers, last winter, in its action upon this matter of sending funds to the Mexican Church, acted with the utmost wisdom. Under the circumstances under which the matter was proposed to them, I cannot conceive how they could have been willing, in the exercise of wisdom either in a financial or an ecclesiastical direction, to have done any other thing than that which they did, and I want to say that—I could say it about a good many other matters—but I want to say it especially and emphatically about this matter." He added that the circumstances of the case are entirely changed.

INCREASING THE APPROPRIATIONS.—Bishop Hare of South Dakota, presented resolutions, expressing sympathy with the Managers in their perplexity through lack of sufficient funds, and approving the principle of making appropriations upon the basis of the receipts of the previous year exclusive of legacies. Further resolutions expressed sympathy with the missionaries, and instructed the Board of Managers to appropriate for the three quarters beginning December 1st the same gross amount as was appropriated for the last three quarters of the year that closed August 31st, 1886. These resolutions, seconded by the General Secretary, were supported by Bishop Whipple and others, and were adopted. Bishop H. C. Potter of New York, maintained that legacies should not be depended upon for carrying on our current work. He further urged that a comprehensive plan should be prepared, assessing each diocese and missionary jurisdiction upon the basis of the number of communicants in each, and that it should be made the duty of each Bishop and of the clergy to aid in the collection of these assessments for providing the gross sum required by the appropriation of the Board of Managers. Bishop Neely of Maine, argued for the Systematic Offering Plan as the cure for deficiency of funds, and maintained that every rector ought loyally and devotedly to apply the system in his cure, and secure every member of his congregation as a regu-

lar subscriber to General Missions. The Rev. Dr. George Z. Gray of Massachusetts, made a spirited defence of the clergy against the charge of dereliction of duty in regard to missionary collections. He thought the clergy had a great many burdens laid upon them and a great many appeals to make, and that on the whole a large amount of money was raised for Church support and extension and missions. It is quite possible that there is too much of a disposition to single out rectors of parishes for blame, when the fault does not all lie at their door. Let each man look into his own heart and do his own duty in this matter.

CHURCH BUILDING FUND COMMISSION.—The triennial report of the American Church Building Fund Commission was presented by the Hon. L. Bradford Prince, who made an address upon the importance of the work, and read a resolution, which was unanimously adopted, as follows:

Resolved: That the Board of Missions, composed of both houses of the General Convention, renews the recommendation made in 1880, that every parish of our Church contribute annually to the American Church Building Fund, until the full sum of one million dollars be secured.

CONTINUING THE ENROLMENT.—The report of the committee of laymen who had in charge the Enrolment Plan created a great deal of interest in the Board of Missions, and the enthusiasm which was awakened by the discussion upon that subject was one of the best features of the meetings. There was disappointment that the plan had not been more successful, but the fullest credit was given to the central committee for their work, and a resolution of thanks to them was adopted. The fault had been in a lack of general co-operation. The committee stated that they had information that about \$78,000 had been collected. The original committee was urgently requested to continue the enrolment upon the same conditions as before until the sum of one million dollars should be secured. It was provided that the amount already raised should be sent to Mr. James M. Brown, treasurer of the fund, to be securely invested by the Standing Committee on Trust Funds of the Board of Managers, the interest to accumulate and be added to the principal until the enrolment was completed. It is therefore desired that any person holding money belonging to the Enrolment Fund should send it immediately to Mr. Brown, at No. 22 Bible House, New York, and that the enrolment may be carried forward to success.

ANNUAL OFFERINGS FOR MISSIONS.—The Rev. Dr. Egar of Central New York, offered the following resolution, which was adopted: "That the Board of Missions requests the General Convention to pass a canon making it the duty of every clergyman having cure of souls to give his people the opportunity, once at least every year, to make an offering in time of divine service for the Domestic, and an offering for the Foreign Missions of the Church."

CONCERNING "THE SPIRIT OF MISSIONS."—The Rev. Dr. W. H. Vibbert of Chicago, offered a resolution as follows: "That the Board of Missions heartily commends to the members of the Church THE SPIRIT OF MISSIONS, and earnestly requests each clergyman to do all in his power for the promotion of its circulation, that his parishioners may be informed with regard to the missionary work of the Church at home and abroad."

ENCOURAGEMENTS FROM LAST YEAR.

IF we might hope for the same increase in contributions this year in comparison with the last, as we had last year over the year preceding, we should be more than able to meet the appropriations from the contributions of the Church. A glance at the figures should prove encouraging. For Domestic Missions, last year, the number of contributing congregations was 2,208, and the amount, \$165,140.59; the year preceding the contributing congregations numbered 1,698, and the amount, \$133,852.88. For Foreign Missions, last year, the number of contributing congregations was 1,996 and the amount, \$137,982.82; the year preceding the contributing congregations numbered 1,412, and the amount, \$103,223.21. The whole number of contributing congregations, last year, was 2,376, and the whole amount, without legacies, \$303,123.41; the year preceding, the whole number of contributing congregations was 1,922, and the whole amount, without legacies, \$237,076.09, showing an increase of nearly twenty-five per cent. in contributing congregations, and of nearly twenty-eight per cent. in contributions.

Can we not hold this gain, and make a further increase of at least ten per cent. this year?

OUR DOMESTIC MISSIONS.

THE Annual Report on Domestic Missions of the Board of Managers for 1885-86 treats as usual of its work in the missionary jurisdictions and a number of the dioceses. As limited space prevents our printing the whole report (which is published in a separate pamphlet for circulation in the Church), we give below a selection from its most important paragraphs:

THE MISSIONARY JURISDICTIONS.

The work under the care of this Society embraces thirteen jurisdictions, in which the Society is responsible for the salaries of the Bishops and stipends to the missionaries as follows: Colorado and Wyoming, Bishop Spalding and 20 missionaries; Montana, Bishop Brewer and 8 missionaries; Nevada, Bishop Whitaker and 3 missionaries; New Mexico and Arizona, Bishop Dunlop and 6 missionaries; Northern California, Bishop Wingfield and 7 missionaries; Northern Texas, Bishop Garrett and 13 missionaries; North Dakota, Bishop Walker and 7 missionaries; Oregon, Bishop Morris and 13 missionaries; South Dakota, Bishop Hare and 23 missionaries and 37 lay helpers; Western Texas, Bishop Elliott and 11 missionaries; Washington Territory, Bishop Paddock and 11 missionaries; Utah and Idaho, Bishop Tuttle and 4 missionaries; and Arkansas and Indian Territory, Bishop Pierce and 9 missionaries.

SELF-SUPPORT.

The question of self-support in our missionary work is of very great importance. The Bishop of South Dakota, speaking for his jurisdiction, says, "Any parish is counted self-supporting which pays its rector a salary of \$800 and a house." He expresses the hope that his jurisdiction may graduate at least one mission as self-supporting each year. We believe that this disposition is growing among all our missions. It is worthy of note when a mission takes that important step, and we shall be glad to record such instances as they occur. The most notable instance which has occurred during this year is the case of the Diocese of Michigan, which has been receiving from the Board \$2,000 per annum. By the act of its convention in June last the diocese, expressing gratitude for the aid received, voted to relinquish further assistance after September 1st, and accompanied the communication of this fact with the assurance that they would not diminish their contributions

to the Society. A further resolution recommended every congregation in the diocese to take at least one collection for Domestic and one for Foreign Missions yearly.

DIOCESES AIDED.

Besides the above, which are exclusively missionary, the Board has given assistance to thirty dioceses, and paid stipends to missionaries as follows: Alabama, 6; California, 7; East Carolina, 5; Florida, 13; Fond du Lac, 7; Georgia, 8; Indiana, 14; Iowa, 16; Kansas, 17; Kentucky, 6; Louisiana, 6; Maryland, 4; Maine, 11; Michigan, 6; Minnesota, 15; Mississippi, 15; Missouri, 18; Nebraska, 17; New Hampshire, 7; North Carolina, 15; Ohio, 1; Quincy, 7; South Carolina, 10; Springfield, 13; Tennessee, 12; Texas, 9; Virginia, 7; Western Michigan, 6; West Virginia, 4; Wisconsin, 5. In some of these dioceses in the South, the aid is given to work among the colored race, and in the case of Ohio the stipend is paid for a missionary to deaf-mutes, whose work is not confined to Ohio, but extends over a large region to the west.

MISSIONS TO THE COLORED RACE.

It is to be lamented that the Church has not taken a more vigorous part in ministering to the spiritual wants of the 7,000,000 of the colored race scattered through our country, and who in some of the southern dioceses outnumber the white population. We should not longer delay to meet our responsibility to this large body of people. There is little to note of progress since the last report. A new work is projected in Kentucky, which gives promise for the future, but with that exception we know of nothing new which is being done for them. The good work in Virginia is prospering; Maryland has successful missions in Baltimore and Washington; North Carolina is doing well with St. Augustine's Normal School, at Raleigh, where there is also a congregation, as at Charlotte, Asheville, Tarboro and Pittsboro. South Carolina has an associate mission in Columbia, and several separate missions under the care of rectors. The hopeful work in Vicksburg, Mississippi, has experienced a temporary check by the removal of the missionary in charge, the Rev. Nelson Ayres, to Cairo, Illinois, where the Bishop of Springfield is opening a work of promise. Georgia, Missouri, Alabama and most of the southern dioceses are conducting schools and missions, but all that is being done is wholly inadequate, and something more comprehensive, more aggressive, more general should be taken up before the Church can be said to have really grappled with the work of training in the ways of sound religion the large population of colored people who claim her care.

FINANCIAL STATEMENT.

Comparative Statement of Offerings from September 1st to September 1st, during Seven Years.

DOMESTIC.	1880.	1881.	1882.	1883.	1884.	1885.	1886.
Offerings...	\$118,124 00	\$144,810 11	\$128,159 90	\$120,577 34	\$136,937 29	\$138,852 88	\$165,140 59
Legacies...	26,241 34	35,450 13	69,531 76	17,518 36	21,221 96	85,547 26	24,123 99
Total.....	\$144,365 34	\$180,260 24	\$197,691 66	\$138,095 70	\$158,159 25	\$219,400 14	\$189,264 58
Specials. ..	20,907 74	\$40,333 05	\$30,683 88	\$64,057 18	\$50,559 47	\$32,383 50	\$134,482 49

SYSTEMATIC OFFERINGS.

The Systematic Offering Plan, which was recommended by the Board of Missions in 1880, has not been generally adopted, but where adopted and faithfully worked it has been the means of increasing the offerings, and we feel confident that if it were undertaken in earnest in all our parishes it would solve the question of missionary revenue. We

would by no means insist upon any one plan in all its features, but some plan of systematic giving, in which all the people shall be induced to join, is requisite to secure the needed means for our missions. A few years ago a movement was begun by the Board to secure the children's offerings in Lent for the work of the Society. This year the Children's Lenten Offering has been greater than in any previous year. Here is a large source of revenue if it can be made general, and it would prove an important means of instructing the children of the Church in caring for the work of missions. May we not hope that all the dioceses and parishes will yield to the Society the season of Lent for that purpose, and thus have the children all move forward together as members of the One Body in its great missionary work?

"OF PAROCHIAL INSTRUCTION."

By the concurrent action of both houses of the General Convention, Title I., Canon 21, of the Digest was amended by adding: "He shall also diligently instruct all in his cure concerning the missionary work of the Church, at home and abroad, and provide suitable opportunities for them to contribute from time to time of their substance for the maintenance of the same." The Rev. Dr. Stanger of Southern Ohio, in moving this amendment, called attention to the large number of congregations which contribute nothing to the General Missions of the Church, and added, "there are among these 1,500 congregations, more or less, ministers who report no contributions, who say that their wardens or vestrymen do not allow them to take a contribution. Now, I want these brethren to be able to stand up and say, 'The Church says I shall take up a collection for missions, and I plant myself behind the canon law of the Church, and I will take up a collection for missions; I will take it up whether you give five cents more or less.' I believe, Mr. President, that if you place this law among the statutes of the Church, it will result in great benefit to our missions."

THE NEW MISSIONARY CANON.

At the meeting of the General Convention in Chicago, the Missionary Canon was amended in several important particulars, and now reads as follows:

MISSIONARY CANON OF THE GENERAL CONVENTION.

TITLE III.—CANON 8.

OF THE CONSTITUTION OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

SECTION I.—The Constitution of the said Society, which was incorporated by an Act of the Legislature of the State of New York, is hereby amended and established so as to read as follows:

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820 and since amended at various times:

ARTICLE I.—This Institution shall be denominated The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ARTICLE II.—This Society shall be considered as comprehending all persons who are members of this Church.

ARTICLE III.—There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention, the Delegates from the Missionary Jurisdictions to the said

House of Deputies and the members of the Board of Managers as hereinafter described. The Board of Missions thus constituted shall convene on the third day of the session of the General Convention, and shall sit from time to time as the business of the Board shall demand.

ARTICLE IV.—There shall be appointed at every triennial meeting of the General Convention a Missionary Council, comprising all the Bishops of this Church, an equal number of Presbyters, and an equal number of laymen, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop, which shall be competent to take all necessary action in regard to the missionary work of the Church, which shall not conflict with the general policy of the Board as from time to time determined at its triennial sessions.

There shall also be appointed in like manner a Board of Managers to be selected from the Missionary Council, comprising the Presiding Bishop, as President, and fifteen other Bishops, fifteen Presbyters and fifteen laymen, who shall have the management of the General Missions of this Church; and, when the Board of Missions is not in session shall exercise all the corporate powers of the Domestic and Foreign Missionary Society; they shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number; *Provided*, that the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council.

All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers, shall be *ex officio* members of the Board, and have all the rights and privileges of the elected members, except the right to vote.

Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any missionary field, as also in changing the By-Laws a majority must be present.

For all other business the Board may, by a By-Law, determine the quorum.

The Board of Managers shall make a full and complete triennial report to the General Convention, constituted as the Board of Missions, on or before the third day of the session of the General Convention, and a similar report to the Missionary Council at its annual meetings comprising such an outline of the missionary work, prosecuted during the preceding year, as may serve to give a comprehensive view of the progress, prospects and present condition of the work of the Society in the several parts of the Domestic and Foreign fields.

ARTICLE V.—The Board of Managers is authorized to form such committees as it may deem desirable to promote the missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all By-Laws, for its own government and the government of its committees and officers.

ARTICLE VI.—The Board of Managers is entrusted with power to establish and regulate such missions as are not placed under episcopal supervision.

In all organized dioceses and missionary jurisdictions having Bishops in the Domestic field, it is authorized to make annual appropriations to be disbursed by the Bishops with the approval of the standing committee or board of missions of the diocese or jurisdiction, and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided, instead of such standing committee, or said diocesan board of missions:

Provided, that no part of such annual appropriations shall be expended for any other purpose than the support of missionaries, or the supply of mission stations with clerical service, without the concurrence of the Board of Managers; and an itemized account of the expenditure of all appropriations shall be made annually to the President of the Board of Managers, and

Provided, that in the management of the Foreign Missions, the Bishops shall have as their Council of Advice the Board of Managers for the general schedule of expenditures; but for the details of the local work, they may have as their Council of Advice the standing committee of their respective jurisdictions.

ARTICLE VII.—The salary of a Missionary Bishop shall be fixed at or before the time of his election, to take effect from the date of his consecration, and shall not be diminished during his official relation to the Board of Missions without his consent.

But all contributions by the missionary jurisdictions for the support of their Bishops shall be reported to the Board of Managers, and accounted for as a part of such salary.

Whenever the Board shall be satisfied of the ability of a missionary jurisdiction to support its Bishop with a salary not less than that provided for at his consecration, the relation of such Missionary Bishop to the Board of Missions may be terminated by said Board.

ARTICLE VIII.—No person shall be appointed a missionary who is not at the time a minister in regular standing of the Protestant Episcopal Church or of some Church in communion with this Church; but nothing in this section shall preclude the Board of Managers from employing laymen or women, members of this Church or of some Church in communion with the same, to do missionary work.

ARTICLE IX.—The Board of Managers shall have power to appoint local agents to represent the Society in different parts of the country, and is authorized to promote the formation of auxiliary missionary associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors when expressed in writing. It shall be the duty of the Board of Managers to arrange for public missionary meetings, to be held at such times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send representatives.

ARTICLE X.—This Constitution may be altered or amended at any time by the General Convention of this Church.

SEC. II.—All canons, and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this canon and of such amended Constitution, are hereby repealed: *Provided, however*, that nothing herein shall in any manner impair or affect any corporate rights of the said Society, or any vested right whatever.

SEC. III.—This canon shall take effect immediately.*

MISSIONARY MEETINGS DURING THE GENERAL CONVENTION.

THE programme of meetings in Chicago, as published in the October number of this magazine, was fully carried out. The attendance was large in each case, and the spirit of the meetings most earnest. The addresses were all excellent, and yet quite different in character and treatment one from another, and so covered the wide scope of our varied missionary work. Missionary sermons, as requested by the Committee on Missionary Meetings, were delivered in most of the churches in Chicago and vicinity on the first Sunday morning of the Convention. In addition to the appointed meetings, missionary services and meetings were arranged for by a number of the rectors in Chicago and in adjoining dioceses. The meeting in Milwaukee was notable for the large congregation on a week evening. The Bishop of the diocese presided. Addresses were made by Bishop Tuttle of Missouri, the Rev. Dr. Greer of Rhode Island, and the Rev. Mr. Tyng of Japan. The parishes of the city were represented by their rectors and people, who entered into the services with enthusiasm.

* Canon of 1871: as amended 1877, 1880, 1883, and 1886.

GIVING TO MISSIONS.

THERE are many noble gifts and noble givers; but they only help us to demonstrate that great multitudes in the Church have not yet learned the first principles of Christian giving. According to Dr. Dorchester there were, in 1880, ten million members of Evangelical Protestant Churches in the United States, who, from 1870 to 1880, gave annually for missions, Home and Foreign, five million five hundred thousand dollars,* an average of fifty-five cents for each church-member. A considerable proportion, however, is given by church-goers who are not church-members. We will call it, therefore, an even fifty cents for each of the ten million professing Christians. But many thousands gave a dollar each, which mean that as many thousands more give nothing. There are some thousands who give ten dollars; and for every thousand of this class there are nineteen thousand who do not give anything. Dr. Cuyler says he once had a seamstress in his church who used to give a hundred dollars a year to missions. Not a few out of larger means, give as much; and, for every one of them, there are one hundred and ninety-nine who give nothing. Some give five thousand dollars; and for each of them there are ten thousand church-members who do not give one cent to redeem the heathen world, for which He, with whom they profess to be in sympathy, gave His life. There are hundreds of churches that do not give anything to Home or Foreign missions; and of those that do many members give nothing. A church in Hartford gave eleven hundred dollars to Home missions. One lady said to another: "Didn't we do well this morning?" "No; not as a church," was the reply; "for one lady gave six hundred dollars and one gentleman gave three hundred." If church collections were analyzed, it would appear that, as a rule, by far the greater part is given by a very few persons, and they not the most able. The great majority of church-members give only a trifle or nothing at all for the work of missions.

Five million five hundred thousand dollars for this cause sounds like a large sum. But great and small are relative terms. Compared with the need of the world and the ability of the Church it is pitiable indeed. Look at that ability. The Christian re-

ligion, by rendering men temperate, industrious, and moral, makes them prosperous. There are but few of the very poor in our churches. The great question has come to be: "How can we reach the masses?" Church-membership is made up chiefly of the well-to-do and the rich. On the other hand, a majority of the membership is composed of women, who control less money than men. It is, therefore, fair to say that the church-member is at least as well off as the average citizen. One-fifth, then, of the wealth of the United States or \$8,728,400,000, was in the hands of church-members in 1880; and this takes no account of the immense capital in brains and muscles. Of this great wealth *one-sixteenth part of one per cent.*, or one dollar out of fifteen hundred and eighty-six, is given in a year for the salvation of seven or eight hundred million heathen. If Christians spent every cent of wages, salary, and other income on themselves, and gave to missions only one cent on the dollar of their real and personal property, their contribution would be \$87,284,000 instead of \$5,500,000. In 1880 they paid out nearly six times as much for sugar and molasses as for the world's salvation, seven times as much for boots and shoes, sixteen times as much for cotton and woolen goods, eleven times as much for meat, and eighteen times as much for bread. From 1870 to 1880 the average annual increase of the wealth of church-members was \$391,740,000. And this, remember, was over and above all expense of living and all benevolences! That is, the average annual increase of wealth in the hands of professed Christians was seventy-one times greater than their offering to missions, Home and Foreign.—*From "Our Country," by the Rev. Josiah Strong.*

NOTWITHSTANDING all the missionary interest which, thank God, does exist, the Church as a whole is asleep about the first and grandest of all causes, the evangelization of the world; and it has got to be awakened.—*Church Missionary Gleaner.*

GIVE what you have. To some one it may be better than you dare to think.—*Longfellow.*

* Dorchester's "Problem of Religious Progress," pp. 552-553.

A PAROCHIAL MISSIONARY SOCIETY.

PASTOR Harms, the wonderful missionary pastor, and his church in Hermannsburg, are the convincing proof and illustration of what one parish can do for missions. In 1849, thirty-seven years ago, a glimpse of the destitution of heathendom, as they saw it through the eyes of a poor disabled candidate, moved that congregation of poor peasants—farmers and laborers—to organize a society for sending the Gospel to foreign parts. A widow brought six shillings, a laborer sixpence, and a child a silver penny; and upon this slender pecuniary basis was built up the most colossal individual missionary enterprise of the age! No bolder act is to be found in the history of missions than that of Louis Harms when he proposed to his people to be their own missionaries, when he undertook to inspire poor farmers, ignorant peasants, and rude day laborers to volunteer for missionary purposes, and create and sustain, both with money and men, their own missions. It was very decidedly “out of the usual course,” and so was the first Pentecost; but, like that, it was a moving of God. All the zeal of that parish was turned into a new channel, and the first definite development was the coming forward of volunteers who offered to become the living links between Hermannsburg, in Hanover, and heathendom. One volunteer brought his farm, and this, with its plain farm-house, was turned into a training-school. Africa was chosen as a field, and the training of the raw recruits began. A sailor who joined the ranks suggested the building of the ship, and, in 1853, the “Candace” sailed, with a missionary colony comprising eight missionaries, two smiths, a tailor, butcher, dyer, and three laborers.

They sought to pierce through Natal among the Kaffirs and work north, linking station to station in a chain. They were in constant exchange of missionary intelligence and friendly personal letters, and in order to diffuse this intelligence more widely and develop these personal ties of sympathy more richly, a missionary magazine was established, edited and published on the premises of their own training school. That ship moving to and fro was the shuttle, weaving a closer and fuller bond of contact with heathen people, and those letters and gifts and living men and women were the fleshy

fibres woven and braided into that bond. That ship was a constant appeal and challenge; and as often as it returned, new recruits were ready. More than forty left at one time, and in one year, 1863, 100 offered themselves. During the seventeen years of Louis Harms’ conduct of the enterprise that parish enjoyed one long revival, and 10,000 Church members were gathered into that parish; while the work grew abroad so that in 1883, thirty years after the “Candace” first set sail, over thirty stations had been established, they had forty *ordained* missionaries, fifty-five *lay*, and as many more *women* missionaries, twenty-two natives ordained, and 185 helpers, a total working force of 357; had gathered 3,920 communicants and 8,520 adherents from heathendom, and spent that year \$70,500. Instead of finding their sympathies and efforts narrowing by such specific labors in one field, the result has been to expand and enrich their missionary spirit, to render it more catholic and cosmopolitan; and so we find them sending missionaries to India, Australia, and even America. And let it be observed that this small and obscure parish in Hanover had no proxies or substitutes. . . .

Would it not be a grand help to the diffusion of missionary intelligence, to the increase of missionary offerings, and to the awakening of a profoundly prayerful personal and sympathetic interest, if each church might be linked to the heathen world by the life of some consecrated man or woman, and, best of all, if that person be one sent out from among their own number, known personally, loved dearly, whose very name becomes inseparably connected with the work of a world’s redemption?—*Rev. G. F. Pentecost in “Service for the King.”*

JUDSON once wrote home: “It is most distressing to find, when we are almost worn out, and are sinking one after another into the grave, that many of our brethren in Christ at home are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas.”

THE spiritual life of the Church may be intensified by giving. Giving is a sort of prayer, for the alms of Cornelius were a memorial before God.

THE RECENT OUTBREAK IN CHINA.

In the recent violent outbreak against foreigners in the province of Sechuen, China, all the buildings in the city of Chung-king of the American Methodist, China Inland (English), and Roman Catholic (French) missions were destroyed, and also the house of Mr. Bourne, the British Resident. Mr. Bourne was wounded by the mob, and he and the missionaries had to take refuge in the Chinese magistrate's offices. Property to the value of more than \$200,000 was destroyed, and many native Christians, principally Roman Catholics, were killed. Protestant missionaries have been in this province only three or four years, and their converts are few in number compared with those of the Roman Catholics, who have been there for a long time.

A despatch from Shanghai, which is clearly from an anti-missionary source, attributes this uprising to the "imprudence" of the missionaries. The evidence goes to show that the feeling against the French priests and their converts was caused by the recent French hostilities against the empire, and the violence toward them was but a continuation of the persecutions to which the Roman Catholics have been subjected in other parts of China, and also in Cochin China.

The uprising in Chung-king and throughout the province of Sechuen against all foreigners and native Christians was precipitated by the news of the outrages against Chinamen in the United States. The Rev. George B. Crews, M.D., an American Methodist missionary at Chung-king, writing a short time before the outbreak took place, said: "Heretofore English missionaries have been taunted with being citizens of the nation that forced opium upon China—a fact which seems to be known among all classes—while Americans enjoyed an immunity from such a disgrace forced upon them by the policy of their native land; but now we are placed in a position not less humiliating than that of our English friends, by reason of the barbarous treatment of the Chinese in our country. We are so far inland that the mass of the people do not know of the existence of most of the western nations, much less of current events; but the recent mobs in the western states are freely discussed on the streets in Chung-king, indi-

cating that America has succeeded in making an impression in China. Our native friends come to us with such questions as this: 'The people on the streets say that your people in America mob and kill our people there. Is it true?' We have to admit the facts; but it is of little use to try to extenuate the crime by explaining circumstances; for their simple minds grasp only the fact that Chinese are unjustly oppressed and frequently killed in America."

The rioters gave warning by placards four days before the riot, that they would destroy the American houses. They did destroy \$40,000 worth of American property, but can payment of this amount be with any grace demanded, when compensation is refused to the Chinese sufferers from our mobs? Minister Denby, at Peking, says that "complaint was made to the officials, but the matter was treated lightly." Of course it would be when the complaints of the Chinese minister at Washington of the outrages perpetrated on Chinamen in this country have been disregarded.

Minister Denby says: "This is a serious case and may be a test one. It grew, as all our evils in China do, out of troubles in the United States." Yes; but the Chinese government have a much more serious case against us in that between twenty and thirty of their people have been killed, and the property of hundreds of them has been partly stolen and partly destroyed.

When our government shows that it has some respect for the rights of these strangers in our country, then we may hope that the rights of Americans in China will be respected, but not before. To punish the Chinese for doing on a small scale what we do on a large, would be the greatest outrage of all.

Good Matthew Henry wrote wisely when he said: "There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account, at last to be given concerning them."

God desires not that thou shouldst lose thy riches, but that thou shouldst change their place.—*St. Augustine.*

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

THE MISSIONARY POLICY IN MONTANA.

I SUPPOSE every Missionary Bishop when he goes out to take up his work, has some line of policy that he proposes to carry out. I had mine, and foremost in that policy, was this: That the Missionary Bishop was to be the chief missionary of the territory; that it was to be his business to go into every town and every mining camp, over every mountain and into every valley where there are people dwelling or souls to be saved, and that whenever he saw a centre opening here, or a town rising there, or the valley populating yonder, he should do his best to get missionaries to follow in his track and to broadcast the seed that he has been sowing, and so found the Kingdom of God through all the territory that has been committed to his charge. That has been my first and my supreme endeavor since I have been Bishop of Montana. But I have been obliged to feel every year, that there were fields unoccupied that I could not touch; there were towns without services that I could not reach; there was work to be done that I could not do. I had felt that the living voice of the living messenger, preaching the Gospel of Life and planting the Kingdom of the living Lord, would be the truest way to do the greatest work, and to build up in time a diocese in that missionary jurisdiction. And so, I have been saddened, because my hands have been tied, and I have not been able to call men to occupy these fields, and while I have considered that the missionary work was my first work, and that I could not, under the circumstances of the case, be responsible for or be especially interested in additional work, such as hospitals, or anything but my mis-

sionary work, and the making of the episcopal fund and the building of an episcopal residence for the future Bishop of Montana; yet I have never believed that educational work was not necessary, and I have never thought that hospitals were useless there. I have known that they were among the most important of Church buildings in these new fields, but I have felt that there was no chance of doing all that work at present, and I have felt moreover that if I planted the Church and built up the congregations, that these other things—schools, hospitals and all that belongs to Christ's work in the Kingdom on earth—would come by the natural progress, by the natural growth, and by taking advantage of the opportunities that were opened; and so, when three years ago, the wife of the missionary in Miles City said she wanted to start a school in the chapel and teach it herself, I said, "Go on and God bless you, but I have not got any money for you." She has gone on teaching it herself, each year, and has done good work in that mission. And when the rector of St. Peter's parish said he wanted a parish school in Helena, and would go to work and make room for it in the basement of the church, I said, "Go on, but I cannot help you in it." First one room was opened and one teacher engaged; then a second room was provided and then two teachers engaged, and to-day we have three teachers carrying on that work in the parish school.

And if some one, by and by, should say that we think you ought to have a boarding-school that you may teach and train the children throughout the territory as well

as in one or two places, and should give me ten, twenty or thirty thousand dollars for that purpose, do you think I should refuse it? I do not know any Missionary Bishop that would. And when two years ago the rector of St. Peter's parish started on his mission to do hospital work, build a building, organize a body of trustees, I said "I am glad you are doing it, but I cannot help you; you must not depend upon me for one dollar." He went on and rented a building, went on in a small way for one year, and then some good friends came to the rescue and sent out some trained nurses from New Haven, a larger building was rented, and they went on on a larger scale and the people began to see the value and blessedness of that grand work that was being done there. They began to see that we must have a building of our own if we ever could be self-supporting; and now we are cramped up in a poor, miserable, small building, crowded together, and we do our work under unfavorable circumstances until a building can be put up, and we be rid of rent and able to take care of ourselves. I said, "Go on, if you choose, I cannot help you, but don't you dare to ask anybody for help beyond your borders until you do what you can yourself." And so during the past two months a lady of that parish has been through the streets with a subscription book, and when I left there she had \$4,300 subscribed for building St. Peter's Hospital. And I hope they will make it \$6,000 before they are through. Now, do you suppose if there is any one in the East that wants to help build that hospital, so that when it is built we shall not owe a dollar, and can then say, "We can take care of ourselves," that I should refuse that help? You don't know me, if you think so.

Three years ago we had an episcopal fund of \$12. To-day it is \$718, and if you give us back the little we have given for the enrolment fund, it will be \$1,718. Three years ago there was not a dollar for an episcopal residence. To-day we have \$300. And so we are going on with the work; first of all to plant the Kingdom and preach the Gospel; then, in as helpful and careful a way, to build up all the institutions that belong to a diocese. It is the line on which I have worked for six years in the past, and it is the line on which I shall work throughout all the future.

I have been able to increase the forces at work, because the women of the Church have given me money to increase the number of my missionaries. One year ago, the Woman's Auxiliary of Massachusetts pledged me \$500 for a missionary. That man is at work ministering in three places. God bless the Woman's Auxiliary of Massachusetts. One year ago a single lady in connection with the Woman's Auxiliary, said she would try to raise \$500 for a missionary in an unoccupied field. I think she has raised it. I have not the missionary yet, nor have I received the money, but I believe it is ready for me, and I say, God bless the Woman's Auxiliary of the Diocese of Pennsylvania, and God bless the Woman's Auxiliary of all this land, and as long as I have a hand to use and a place to speak, I shall bless them and support their efforts. And I ask that they shall go on as they are going, to impart and give strength to all our work.

That is my plan for the building up of the Church in the territory of Montana. I have not accomplished all that I wish to accomplish; my ambition has not been fulfilled. I have seen saddening days and hours of anxiety; yet, with every year, I have been thankful to be able to say that there has been an increase and progress. You see what the work is. It is yours, not mine, and I am doing it for you. I am proud of your work at the East, and while I want your help I want you first of all to support the general missionary work of the Church. I ask for offerings; I shall plead for them; but I say to every man and every woman in every parish, you have not done your duty, and until you have first of all done what you ought for the organized missionary work of the Church, Domestic and Foreign, we ask nothing; but after that, if you can help me, or anybody else, I shall be thankful for it. That is the way I teach my people in Montana and the way I shall teach throughout the future. There is the work. It is yours. If you approve of it I am thankful. If you disapprove of it, then tell me so frankly and honestly, and I shall most willingly resign into your hands the trust that you committed to my charge. But as long as you keep me there, I shall go on and work in that same way, and I believe that in time in that territory there will be millions in the years to come; that the prophecy will be fulfilled—"A little, one shall become a

thousand, a small one shall become a strong nation. The Lord will hasten it in His time."—*From Bishop Brewer's Address before the Board of Missions.*

PROGRESS OF WORK IN SOUTH DAKOTA.

TWELVE years ago there was not to be found among any of these Indians a single boarding-school, though the number of children of school age was about 6,000. Our mission boarding-schools were the first venture among them in this line. We have now four in successful operation. We have three commodious, substantial boarding-school buildings, and a vast and once desolate country is dotted over with twenty-five neat churches and chapels, and eighteen small but comfortable mission residences. No recess in the wilderness is so retired that you may not, perhaps, find a little chapel in it. All this has been accomplished, without government subsidies, by the gifts of generous friends. Thirty-six congregations have been gathered; the clergy have presented for Confirmation during my Episcopate nearly 1,200 candidates; seven faithful Indians are now serving in the sacred Ministry, four having died; and the offerings of our native Christians have increased yearly until now they amount to about \$2,000 per annum.

The money for all the twenty-five churches and eighteen parsonages referred to above, except three, passed through my hands, and the buildings were put up under my supervision. I know, therefore, their condition, and am glad to report that they are all of them entirely *free from encumbrance and debt of every kind*, except one of the Santee chapels, on which the Western Church Building Society holds a mortgage of \$350; and all of the buildings have been kept insured until lately, when want of funds has driven me to omit this wise precaution in several cases.

Whatever measure of success has attended the mission has been largely owing to the fidelity of the missionaries to their work, from which no trials have been sufficient to turn them back. The following have all been in the service for terms ranging from seven to sixteen years: The Rev. Messrs. J. W. Cook, L. C. Walker, W. J. Cleveland, H. Swift, H. Burt, J. Robinson, Ed. Ashley, W. W. Fowler, David Tatiyopa, Miss Amelia Ives, Miss Mary Z. Graves, Mr. J. F. Kinney, Jr., and Mrs. J. F. Kinney, Jr.

Notwithstanding all this wide extension of the mission there has been no increase in our resources during the last ten years. This has, of course, embarrassed and cramped our work. Eligible offers of services have necessarily been rejected; candidacy for the sacred Ministry has been rather discouraged; inviting opportunities for extending the work have been declined; annoying reductions have been forced on the missionaries which, I fear, have sometimes made me seem contemptible.

In our sore pecuniary need the Indians can extend very little help. They have lost almost everything by the progress of civilization. The antelope, deer and buffalo were their capital and the raw material out of which they provided for almost all their wants, whether clothing, food, tents or utensils, and these animals have almost entirely disappeared. Their acquisition of new habits and productive occupations is a slow process. Comparatively little pecuniary aid can be expected, therefore, from them. Their needs, secular and spiritual, meanwhile, are extreme. We could to-day organize twenty new congregations of heathen Indians had we chapels to gather them in, and men to make disciples of them and teach them all things whatsoever our Lord hath commanded. These chapels would cost from \$300 to \$1,500 each, according to size and location. The salaries of the teachers, catechists or ministers would, as the case might be, range from ten to seventy dollars per month.

The claim which this Indian mission has upon the Church seems to me altogether extraordinary. The claim of any people sitting in heathen darkness upon those who enjoy the light is very sacred. But these Indians are heathen people *right at our doors*. They lie in helpless ignorance within a few hours by rail of Christians who are rich in all that makes life happy now and full of promise hereafter. Our progress and our present wealth have been secured largely by the sacrifice of all that they held dearest, their old homes, their wild game, the occupations and pleasures of the chase, and freedom to rove as they would.

In the midst of the alarm and perplexity occasioned by these losses, the Church appeared among them, proffering a new mode of life here and the hope of a better life to come. A large number of them have given up their heathen superstition and received the truths and institutions of the Gospel.

The proximity of Christianity has undermined the old religion even of those among whom we have not had the means as yet to introduce the truth. That old religion was a great fact and a great power in their lives. It had its sacred stories which fed the religious instinct. The changes of the seasons and the events of individual and social life were marked by holy rites, made attractive by singing, processions and dances. But the whole system is going to pieces because of the proximity of civilization and the mission. The people are disconcerted and perplexed. They know not which way to turn. They are helpless. They will soon become hopeless. Then they will become, I fear,

reckless and do desperate deeds, or they will become broken-hearted and sink into pauperism, loathsome disease and death. Among the Ogalalas, who number about 7,500 souls, no other Christian body is at work. Among the Upper Brulés, who number about as many, no other body but the Roman Catholics. We could gather twenty congregations among these two tribes alone, within a year, had we the men and means to undertake the work! Every sentiment of honor and of Christian duty demands, I conceive, that we shall fulfil the expectations which our presence and past work have excited, and that we shall give of our abundance to those from whom we have directly and indirectly taken so much. In the presence of a juncture like this the feeling, which I fear is growing, that the Indian work is receiving an undue share of the gifts of the Church, seems to me to be preposterous.—*Bishop Hare's Annual Report for 1885-86.*

LAST YEAR'S WORK IN NORTHERN TEXAS.

WE give below the substance of Bishop Garrett's twelfth annual report, relating to the work done during the past year in this jurisdiction, reserving the Bishop's account of the founding of new mission stations, and certain other work for publication in another place. The Bishop says:

THE DROUGHT.

We close the record of the year under circumstances more painful than any which we have previously experienced. The spring opened with every prospect of an abundant and fruitful season; but at the critical moment the heavens withheld their showers, the sun rose to his solstice, poured down his scorching beams upon the parching plains, and began slowly to return to the south, every day bathing in fresh fire the burnt fields. Throughout all the western portion of the jurisdiction the grass withered and was blown away in dust; the oats dried up from the roots, and the wheat stalks waved their earless tops in the torrid blast; water springs forgot their cunning and the streams forgot their wonted haunts. Cattle and horses wander, then wait, groan and die. The people, at least all who can, are hastening away in search of food and the other bare necessities of life. "I could not eat my house, sir, neither could my

horses, so I just hitched them to the wagon and we set out in search of water, grass and work." The poor children and women suffer more than others. Car loads of provisions have been sent by the beneficent, and are still being sent, but "what are they among so many?" Great areas have been already abandoned and the exodus is but just begun. There is no seed in whole counties for the ensuing fall sowing, nor any supplies of food, fuel or clothing for the winter. It is useless to multiply words. The facts are sufficient. It may also be remarked that the recent rains which have fallen in the region chiefly afflicted will of course supply water and cause grass to grow; but it must be remembered that the tender grass will not mature before frost, and will thus afford but slender nourishment for stock, while, of course, no help at all is thus given to the poor people whose crops have been totally destroyed. Never has my soul been so harrowed with grief for a terrible distress which, alas! I am utterly powerless to relieve.

Of course the drought has not been equally severe in all places. In much of central and eastern Texas good crops of cotton and corn reward the labor of the industrious. But nevertheless it is plain that

one-half the state cannot support the whole, and that very great and wide-spread suffering is now being endured, and the end is not yet. Under those circumstances the work of the Church, always difficult and trying, has been more than usually anxious. Indeed, at this writing a very large portion of the jurisdiction is without clergy, and it seems very difficult, if not impossible, to obtain men to fill the vacancies whom the people will support. Our people are few, but they are for the most part people of education and refinement, who have been accustomed to an able Ministry and well-ordered parishes in their former places of abode. Hence they not unnaturally desire the same high qualities in those who minister to them in the towns and hamlets of the prairies where they now reside. Alas! very few clergy of high tone and talent care to "launch out into the deep and let down their nets"! I have repeatedly asked for men of gifts and power who think more of the Master's Kingdom than of themselves, and more of the souls perishing for lack of knowledge than of the stipulated salary, to come and *create* a spiritual home by their ability and devotion among these dwellers in new towns; but the success has not been equal to the labor. The people are not able to pay large salaries, and if only men of family requiring generous support will apply for the work, I fear the work will have to remain undone; but let these general remarks suffice. We hasten to give some account of what has been done.

ST. MARY'S INSTITUTE.

There was more work undertaken on this building than there were funds in hand to pay for. Subscribers who had promised certain sums, on the strength of whose promises the contract was let, failed to pay when the work was done. \$2,000 were borrowed to make good this deficiency. By great efforts a sufficient sum has been raised to pay off this indebtedness. No work has been done upon the building since last October because sufficient funds have not been raised to carry it to a safe point of rest. An influential meeting has been held in Dallas to take action toward obtaining some substantial aid. Committees of leading citizens have been appointed to carry out the resolutions of the meeting. The result has not been reported. Friends at a distance are also working earnestly in the in-

terests of the school, and will no doubt report gratifying progress in due season. The school is very urgently needed, and all its friends are earnestly entreated to spare no labor to enable it to be ready for use next September. It will require from \$20,000 to \$30,000 according to the style and quality of work to finish according to the plans and specifications. Is this too much to ask, by way of permanent investment, for the education on high and holy principles of the daughters of this land? Every Christian body has recognized its solemn duty in this regard except this Church! How long shall this remain as our reproach and a cause of growing weakness?

NEW CHURCHES.

St. Paul's, Gainesville, was opened for divine service on the 6th of September last. It is a handsome and commodious structure of brick, having two towers, large vestry and organ chambers. The building was then in the rough, but has since been finished in very nice style indeed. Pews are still wanting and chancel furniture. A very neat communion set was presented by the ladies of St. Paul's, Yonkers, New York. A pretty font and beautiful stained glass windows were presented by residents of Gainesville. There is a small debt on the building and I will most thankfully receive and forward anything which may be sent me, either toward the debt or for the pews and chancel furniture, etc. The Rev. Charles L. Fitchett, under whom the church was built, has resigned and gone to California. The parish is therefore vacant at a time when it is most important it should be occupied by a man of vigorous intellect and earnest spirit. The town is among the most prosperous in this jurisdiction.

The Holy Cross, Baird: On the 28th of October last I laid the corner-stone of the Church of the Holy Cross at Baird. The building has since been erected. It is of wood, beautiful in design and solid in construction from plans kindly presented by Mr. Kane, of Fort Worth. On the 3d of July I held the first service in this beautiful church. There are no seats or chancel furniture as yet. The congregation carried benches and chairs from neighboring houses and made themselves as comfortable as possible. The severe drought has desolated the whole region of country round about Baird. The people have done nobly, but

this terrible calamity has rendered it impossible for them to pay all they had confidently hoped to pay on their pretty church. There is a small debt of \$500 which I earnestly hope some one will enable me to discharge.

St. Mary the Virgin, Big Springs: I laid the corner-stone of this church on the 25th of February. The building is completed, free from debt, and ready for consecration as soon as some pew seats are finished. Big Springs suffered severely during the strike and again from the drought in that region. The people are few but have cheerfully done what they could. This church still needs a font, chancel furniture, communion vessels and books for desk, lectern and altar.

All Saints', Colorado City, has been completed in every respect, seated, paid for, and was consecrated on the 20th of June. Some articles of furniture are still wanting, especially for the chancel. There is a pretty stained glass window put in as a memorial to Mrs. A. McLean, who did more for the struggling mission in its early days than will ever be known on this side the grave. She was called away suddenly to Paradise, leaving her child and husband to mourn a loss to them beyond expression great. These two missions are in the care of the Rev. George H. Higgins, M.D., who deserves great credit for his ability and zeal in carrying the buildings to their present condition of consecrated usefulness.

The Heavenly Rest, Abilene: This beautiful stone building has been completed in every detail and the small remaining debt paid off. A beautiful new organ has been purchased. The church was consecrated on the 4th of July amid the reverent rejoicings of the people. The Rev. M. T. Turner has charge of this church and the Holy Cross at Baird. The pressure upon the people occasioned by the drought renders it very difficult for them to keep up the stipend. They are generous and glad to contribute, but out of their great poverty this year it is hardly possible for them to do as they have done in happier times.

St. Mark's, Honey Grove, has been completed in every detail and was consecrated on the 27th of June in the presence of a large and most attentive congregation. The Rev. F. E. Evans, who resides at Paris, has charge of this mission in connection with his work at Paris and Clarksville. He is a man much beloved and respected.

St. Mary's, Hillsborough: I laid the corner-stone of this church on the 30th of July. The few people have subscribed to the utmost of their ability and are going on bravely with the work. I could not refuse to promise to assist them, though I do not know how my promise is to be fulfilled. The guild of a small parish in Massachusetts has fifty dollars in bank toward this object. Who will help to make up the rest?

St. Peter's, Morgan: The foundation of this little building has been laid some time and a subscription toward the church has also been taken up; but sufficient has not yet been collected to warrant the commencement of the work. Some of our people have moved away and some of the others have lost courage, and for these reasons progress is very slow. Some friends of the work in St. Peter's, Philadelphia, have raised \$300 toward this object, which is in bank in Philadelphia. The very great depression which is now keenly felt all through the section in which this little town is, will probably retard the work for some time to come. The mission is under the care of the Rev. C. H. S. Hartman, who resides at Cleburne. He speaks hopefully of the work at Morgan, but I fear he is more sanguine than the facts will warrant.

The Chapel of the Incarnation has been enlarged, as reported last year, but is now completed in every respect. It makes a very pretty church in a locality where it is much needed, and which it occupied without a rival until two weeks ago. The Methodists have now built near it and intend to dispute every inch of ground for the souls in that neighborhood. I bid them God speed in their work and labor so far as it "proceedeth of love."

The Rev. Edwin Wickens resides in the parsonage and radiates to all the towns within a distance of fifty miles. His work is most laborious and poorly paid; but it is of the most useful and blessed kind, carrying the Gospel and Sacraments to the few Church families in Ennis, Waxahachie, McKinney and Denton, besides occasionally to points at a greater distance. . . .

I am now looking for men of ability and character who can be sustained on the salaries named to fill these important vacancies. While these places, where so much has already been accomplished, remain unoccupied it is vain to attempt to find mission-

aries to man the vast areas of this jurisdiction in which the Church is still unknown. Men of zeal, readiness and tact are needed for this work. None others, however excellent, need come, for they will surely fail to win these people. This is all, even in the oldest parishes, largely *creative* work. The men to do it must have such qualities of mind and heart, speech and judgment, as such work demands. Here let me say to the theological seminaries that the men whom they design for the mission field should be able to pass a physical as well as

a theological examination. A man whose speech or hearing or vision is defective may do useful work in many departments of the Church, but he is not suited for a missionary to white settlers in new fields. A man must be a fair reader and able to express his thoughts in plain English with clear utterance if he is to hold the attention and gain the sympathy of the dwellers in frontier towns. Great talents are not half so necessary as good sense; nor will brilliant parts compensate for the lack of genuine piety and singleness of purpose.

CHURCH GROWTH IN NORTH DAKOTA.

IN his address before the Board of Missions, Bishop Walker said: "Let me tell you who they are that it is my privilege to minister unto in my office of Bishop [in North Dakota]. I find gathered there a host of cultivated people from the eastern states, from the middle states, and nearly all the western states; all are represented there, and on that account I ask the sympathy of the people of Ohio, New Jersey, Illinois, New York, Vermont and Massachusetts. From every state in the Union come your young men, men who are the life of the churches, who have parents here to-day, men whom you have had on your hearts these years. These are the people we have to meet with, as I go to the prairie shanty, or as I go to the queenly mansion, as I do in some of our cities. I find on the shelf in the cabin, or on the book-case in the mansion, the works of Herbert Spencer; and where there are these and other works of unbelievers, and in addition works of sound theology, it is necessary for our work to have men of thought, men of reading, men of diligence, and men of prayer. These are the men needed for that work; and I thank God I have a goodly number of them gathered about me, helping to tell the story of the Cross, helping to give comfort to those who are Christians, and to comfort others.

"May I give you some statistics? I know it has been said in the past that Missionary Bishops are fond of telling the number of square miles over which they travel, that they are Bishops of acres too often, not Bishops of souls; but I think it can safely be said that in Dakota this is not the case, for I believe you desire to know the truth. Now, sir, the truth is, my work covers one

half of it. It embraces an area more than New Jersey, Delaware, Maryland, Ohio and West Virginia; or an area equal to that of the States of New York, Pennsylvania, Ohio, Maryland and Delaware. Its population is equal to two Colorados, three Oregons, three Floridas, twelve Nevadas or fifteen Delawares. Its growth (perhaps I need not mention this, still I think it pertinent to say it), its growth since 1880 is as follows: In that year the census showed 135,000 people, to-day there are over 520,000 people. I want to vindicate myself in saying that they are a very intelligent people. Here is the evidence of it. There are no less than 2,000 school-houses, with their children. This is more in number than there are in Vermont, Rhode Island or Florida, or in any one of fifteen other states. There is a magnificent endowment to these schools of 3,000,000 acres of land, which land is fertile in great part, and which in time to come will yield an enormous sum of money. Post-offices there: of these there are more than in any one of twenty-three other states and territories, and Dakota pays more revenue through the Post-office Department than thirty-two of the different states in the Union.

"Now I have further to say in reference to the work which has been given me to do, that in looking over the field I came to this conclusion at the outset—that what was needed was places of worship for the people in scattered villages, and my aim was to build churches. My aim was not to give to people what were the offerings of men in the East, but to ask that they should help themselves, which I found them willing to do in all cases. It is an independent spirit that I find in that land, men who recognize

the doctrine of self-help very strongly, and so we are right here and there with our little stone church, built of prairie bowlders, beautiful because of the variety of colors they present, chaste in architecture, a house we can look upon and say indeed, it is the House of God. We have reared since 1883, eleven churches to the honor and glory of

God. There were when I went to North Dakota, four churches erected, to-day we have fifteen. The value of the property has increased from \$17,000 to \$52,000. The indebtedness in 1883, to the close of that year was \$3,500; the indebtedness to-day is \$5,800. The values then have increased to the amount of \$35,000."

OUR CHURCH'S MISSION IN COLORADO.

IN most of the towns east of the Missouri river, the *genius loci* is already formed, which it is very difficult to change. The character of the civilization is fixed; the society, customs, institutions finally shaped. Here in a missionary jurisdiction, like Colorado, all is for the most part plastic, and ready to be moulded; but in the next ten or fifteen years, all that goes to determine what shall be the life, the character of these now infant communities, will have wrought their effects. The destiny for good or evil of these people is now being determined. The work of shaping rightly our institutions, moulding rightly our social and religious life, must be done *now*. More will be done by the predominant influences that help to determine the character of communities in the next twenty years, to give them their fixed and persistent type, than can possibly be done in the one hundred years that shall follow. If Christianity is to mould our civilization here, it is high time the Church were putting forth her strongest efforts. The giant evils of intemperance, infidelity, socialism, anarchic tendencies, so rife in the new west, will do their work if the Church fails to do hers. What she does must be done quickly. She can do more with adequate men and means in the next fifteen years, than with fivefold the same forces in the fifty years following. Thoughtful people of all the largest denominations of Christians understand this. Read a little book "Our Country: Its Possible Future and its Present Crisis," published and circulated by the American Home Missionary Society. This powerful work, crammed as it is with facts, should be to our Church people a revelation. In the view of its telling arguments, how petty and unchristian appears the carping criticism, born of niggardliness and selfishness, that weighs so nicely the comparative merits of different fields; that censures the policy, that gives here and not there; that would cut off re-

sources, that are not a tithe of what is required to repair the neglects of past years, the result of the policy it now advocates; that would check even the most lavish outpouring of means the most enthusiastic zeal could prompt for any good Church work, anywhere, when all that is done falls so far short of duty and privilege and the necessities of the case!

The past year has been one of great anxiety for the work, but it has been one of signal mercies. . . . The earnestness and zeal manifested in the work must insure the divine blessing in abundant success. And beyond these and the encouragements at home, I have received more manifested sympathy from the friends of missions and more of aid for the work than for several years past; an augury, I trust, of God's good will, that through the prayers and loving interest of His people, His own work in the jurisdiction is to be hereafter liberally sustained. The tokens of God's blessing were never more manifest than they are to-day. To His Holy Name be all the praise! What could we do in the strange and unexampled trials that have assailed us, without His sustaining grace! The promise proves unfailing to those who trust in Him: "My grace is sufficient for thee; My strength is made perfect in weakness."—*From Bishop Spalding's Annual Report for 1885-86.*

PRESIDENT WAYLAND, in one of his finest discourses, attempted to define the impression of the moral sublime. He found it realized in the great missionary aspiration and purpose of the Church, pledged by her consecration vows, to attempt the conversion of a lost world to God.

LIVINGSTONE's last public words in his native Scotland, will long be remembered as an epitome of his life—"Fear God and work hard."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

AN IMPORTANT APPEAL FROM JAPAN.

To the Right Rev. the Bishops of the Anglican Communion : the lower classes. State recognition has recently been withdrawn from both systems.

TOKIO, JAPAN, St. James' Day, 1886.

RIGHT REV. AND DEAR BRETHREN : We have been requested by a conference of delegates of the three missionary societies which are connected with the Anglican Communion in our jurisdiction to endeavor to set before the Church in England and America the special needs and claims of the great country in which our work lies.

The missionary fields of the Church are now so various and their needs for the most part so well made known by missionary publications, that a special appeal requires justification. This justification we believe to be found in the greatness and hopefulness of missionary work in Japan, combined with the shortness of the time during which it is likely that the present opportunity will be continued to us.

It is scarcely more than thirty years since this country, with its population of nearly forty million souls, was sealed to all intercourse with the West except through a single Dutch trading company. During the interval it has adopted, with startling rapidity, our civilization and customs, assimilating very much of our most advanced learning and knowledge, and itself being admitted to a recognized position among the nations of the world. The result has been a great displacement from the faith of the Japanese people in the religious systems which for a thousand years had held undisputed sway among them. Though Shintoism and Buddhism are still nominally the religions of the great mass of the people, they have ceased to have any beyond a speculative interest for the educated, and have lost much of their hold even

Meanwhile, alike the treatment and popular estimate of Christianity have no less completely changed. Instead of being proscribed by public edict, it shares in the impartial toleration, which is now shown by the Japanese government, of all religious faiths. Instead of being regarded with feelings of mingled contempt and hatred, it is now generally looked upon with interest and respect. Among the upper classes this is in part due to the belief, that it is an essential element in the higher form of western civilization, which they have adopted in their modes. But a more spiritual motive often prevails. The work of the last two years, more especially, seems to have left upon the minds of many experienced missionaries, alike within and without our communion, the impression of wide-spread desire to know the truth.

Such a crisis in a nation's history seems to call for a combination in the Church's missions of men of various gifts and powers. We desire to call attention to three lines of work which seem to us of special importance at the present time :

I. A wide field is open to those taking advantage of the new spirit of respectful inquiry who would give themselves to preaching and lecturing alike in the towns and country, a work with which might often be combined the preparation of books fitted to commend the faith to the Japanese mind.

II. The new system of education, which has been put into operation throughout the Japanese empire, affords what we believe to be an unprecedented opportunity to the educational missionary. Alike in govern-

ment and private schools instruction in the English language is now eagerly sought from the lips of those to whom English is their native tongue. A fair salary is assigned in return for a few hours' teaching on five days in the week. The teachers in the private schools have the fullest consent of those who engage them to bring to bear upon their pupils alike in and out of school hours every moral and spiritual influence. Such missionaries, if attached to the staff of a society, would, in some cases, need to make little or no demands upon its funds other than for occasional expenses. Experience has already shown that large and even rapid results may be expected from such work.

In connection with this we would notice that in the capitals and some other large cities instruction in English is now desired scarcely less by the women than by the men of Japan. Ready access is afforded to English-speaking ladies, who will undertake to provide it, and this in many cases with the hope rather than the fear on the part of the pupil, that the acquisition of the teacher's language will be accompanied by instruction in her faith.

III. Colleges have been established, for the education of clergy and teachers as well as Christian schools both for boys and girls. A small beginning has also been made in the training of Japanese Christian women to act, after the model of apostolic days, as evangelists among the many millions of their country-women, who are as yet unenlightened, and to help in the further instruction of their sisters in the faith. All such training institutions must for the present be carried on chiefly by foreign missionaries. Their importance is emphasized by the rapidity of the recent increase in the number of baptisms, which has been larger during the past year than during any year preceding since the foundation of the missions. Such growth can only be healthful and permanent, if the newly-baptized can at once be placed under well instructed as well as earnest pastors and teachers of their own nationality and tongue.

With opportunities and needs such as these, we have at present at work in connection with our communion only twenty-one clergy, six laymen, and eight missionary ladies. So small a staff is insufficient even for the work in hand, and without its increase, extension is impossible. Such in-

crease, to be efficient, should be immediate. Here the hope all but reaches certainty that it is the Divine purpose to grant to adequate efforts on the part of the Church a new Christian nation. But in a special sense to the people of these islands, now is the day of salvation. Their old religions are indeed disappearing, but manifold superstitions and infidelities wait to occupy the ground, if it is not claimed by the faith of Christ.

On the other hand the opinion held by many does not seem unfounded, that when the people of these islands themselves shall have been gathered into the fold, missionaries sent forth by them might exercise as large an influence on the nations of the neighboring continent as was exercised by missionaries from Great Britain in the early middle age on the nations of North Europe.

We appeal then, with many prayers, for men and women fitted alike by the Spirit of Wisdom and the Spirit of Love, to enter in at the great door and effectual, which has been opened to us. We venture to commend most earnestly the facts which we have addressed to your consideration, asking you to bring them, as opportunity may offer, before the clergy, the missionary societies, and the students in our universities, colleges and theological schools.

Necessary support will, we cannot doubt, be provided for efficient laborers. Earthly recompense it is not in our power to offer them, and they will not seek it. Rather they will feel that to be allowed to share, at the crisis of its religious history, in bringing a great and noble people to the knowledge of God, is, till the day of Christ, its own all-sufficient reward.

We are, Right Rev. and Dear Brethren, your faithful servants in Christ,

(Signed) C. M. WILLIAMS, Missionary Bishop of Yedo.

(Signed) EDWARD BICKERSTETH, Missionary Bishop of the Church of England in Japan.

The Right Rev. the Bishop of Delaware.

"In missionary work," writes one in the foreign field, "there is enough that is difficult, perplexing, and disheartening to discourage a saint on earth. At the same time there is enough that is joyful, encouraging, and foretelling victory to delight and inspire an angel in Heaven."

BISHOP BOONE'S ADDRESS BEFORE THE BOARD OF MISSIONS.

RT. REV. FATHER AND BRETHREN: The last of the Missionary Bishops of the Church, and the only one from a foreign field, it is with great diffidence I would come before this assembly to-day, were it not that I believe that not only among my Right Rev. Fathers of the bench, but among many in this congregation, there are those who remember the work in the field of China from the days of my honored father down to this time. It is my great desire that I should reach every diocese in this land through its representation to-day, and tell them in a few words the importance of the field that they have given to their Missionary Bishop at Shanghai, of its great interests, of the way in which we are endeavoring to do this work, and some instances that will carry it home to your hearts.

In the first place, you will for a moment imagine that the great Mississippi river should turn in its course and run from San Francisco to New York, and then remember that the Yang-tse river runs throughout the whole breadth of China from the mountains to the sea, that our port of Shanghai lies at one side of the great mouth of the Yang-tse upon the alluvial land that has been made by the deposits of the river and that our work extends inland 800 miles. By its tributary streams and in its valleys there is made a home and commerce for the population of upward of 100,000,000 of people, and the responsibility of the evangelizing of this mass of people rests, so far as this Church is concerned, upon the persons whom you put in such a responsible place. Do you wonder that I am able for one day to take upon myself such a load?

In the first place, I am thankful I am not alone in representing the Church in China. We have, since the day of my father's consecration, three Bishops of the Church of England to share in this work, two of them outside, and one of them in the capital of China—Pekin. Those Bishops and myself divide the burden there. The most important probably of all these positions is this on the Yang-tse river, because it goes right through the heart of China. We have established a mission at Hankow, the centre of our work up the river, and which the Chinese call the Market of Nine Provinces, and where there have been baptized men of

thirteen provinces, showing the multitudes that come there for trade, from different parts of the empire. Now the work we are doing is to plant in this great empire of the East the Church of Christ for the Chinese people. It is not an English Church, it is not an American Church, but a Chinese Church that is to be built up there by our combined efforts. And the work as we see it before us, is not a work to be done to any degree by foreign agents, but by the natives, that we may bring into the Church by Baptism, by education, by ordination, that they may be our co-laborers, most efficient in every respect among their fellow-countrymen. It is not possible for a foreigner ever to become purely and entirely changed into an oriental; it is not possible for his stammering tongue ever to speak with eloquence that is natural to the sons of the land, and it is therefore that we are looking to the natives to carry forward the banners of Christ throughout the length and breadth of the land.

We believe that, as China in the past has been the grand civilizer of all the neighboring nations, so, as this work progresses, she will send forth her missionaries into all the bordering nations round about and evangelize them. We believe that our day-schools, in which we have now gathered more than 800 odd scholars and 153 boarding-pupils, are missionary agencies in the first place, that give training to the young, which is of inestimable value in planting the Christian truth. We have our catechisms on the Creed, the Lord's Prayer and the Ten Commandments; the books of Genesis and Exodus and other portions of the Scriptures as they have been prepared; these are committed to memory and also so explained that they will be able in their own words to express the sense. We see in the development of their lives, as they grow from year to year, how this truth has affected them.

It has been my privilege to see boys who entered school at seven years of age, go through our theological course and be ordained. Schools not only to prepare the young, but we have had instances, from time to time, where these scholars going back to their homes, their parents urging them to participate in the heathen festivals, kneel down and worship idols, have stood up and said that they could not do it. "We have learned

something of the Christian truth; we have been taught about the true God and the true way to worship." They have explained what they meant to their parents, and the result has been that we have gathered adults into our Church through this instrumentality. Besides this, our work has been among women. The native workers have gone into new towns, settling down there, making the acquaintance of the people and building up small congregations; and besides that, going out from time to time into the neighboring towns and villages, preaching the Gospel. It is our purpose to establish other missions through our native workers and such agents as we may be able to send. There is one missionary who has travelled over one district twice a year for several years, which has taken six or eight weeks at a time, without seeing that God's blessing was upon his efforts; but now some years later he has 2,000 converts to crown his work. The Church of England had labored ten years at one point without results, and now there are 4,000 converts in and about Foochow and reaching back into the mountain districts around it. Those Chinese converts have formed a missionary society, and sent missionaries from the Chinese converts of the Church of England into the newly opened kingdom of Corea. We have established among our converts a sustentation fund. It is our purpose they shall aid in the work of spreading the Gospel. We have said to them, We cannot expect you Chinese to give anything to our foreign clergy to do this work; our Church must take care of us, and sustain us in our work; but we are ordaining native clergymen to do work in this country, for your people, and you Chinese Christians in your own land must help them; our people will help us, and you must help them. We believe there is hardly one communicant in China, who does not give out of his poverty and penury at least something toward that sustaining fund, and the purpose of that fund is to support these natives who have gone to places where so far there has been no ministry of Christ.

Now we have also been endeavoring to do work for the Chinese girls. Bishops have spoken here of the great blessing and interest the girls' schools are in their home missionary jurisdictions. What can I say of such work among the Chinese people, who consider that women have no souls, and who

give them no education? Our schools come in there as a wondrous light. They take girls from the midst of ignorance and superstition and folly and bring them up as girls are brought up in these our Church-schools at home, to a reverential fear of God, to an understanding of their proper place, to be industrious, helpful wives in their homes to which they shall go, Christian mothers to the children whom they will bear, lights and examples among the heathen women around and about them who know nothing of what Christ has done for women.

We have also hospital work which is very helpful. I would like to tell the Church that our hospital in Shanghai is not supported by the Church, but is supported by local contributions from foreigners and the Chinese in Shanghai who have seen for years what that hospital is doing. Not only do they pay the current expenses of the hospital, amounting to something like \$3,000, but the native Chinese merchants, heathen men, have given something like \$10,000 to enlarge our hospital.

They have helped us to erect this missionary hospital out there, and we have now a thoroughly kept hospital which is our pride and our glory, and the fund has come from those Chinese. We have in the wards the Scriptures read daily to the patients. We have every Sunday services, and no word of hindrance from these heathen men. They recognize that we are working for their countrymen out of our generosity, and helping the poor, the ignorant, the sick; and they give of their means willingly that we may carry forward this work. Besides this, we have had instances of people coming to us and asking that we should open Christian day-schools. They allow us to place Christian men there as teachers and they enable us to teach the Scriptures. A Chinese youth will learn a whole Gospel and commit it entirely to memory. We do not believe that a boy who has so committed such a portion of the Bible can ever forget either the words or lessons that have been drilled into him.

We plan that each day-school is visited once a week by one of our native clergymen. He goes there and spends the day in examining the scholars and instructing each boy personally in reference to the truth. We are endeavoring in our theological schools to raise up trained native clergymen. We are now able to take our stand and prepare them

in college, through a course which is about equal to our sophomore year at home. They study philosophy, etc. These young men then go to our theological school for three years and a half, go through a course of study of the Creed and books that we have been able to make abstracts of, and after taking this course we send them out two years longer for work, as catechists. They work under the charge of some Priest, do their work as assistants for two years; and then, if they are found as apt in the work as they were in the study, we ordain them to the Diaconate. We have now in our Missionary Jurisdiction of Shanghai four Priests of established reputation as earnest workers. We have thirteen Deacons, nearly all young men promoted after three years of study, who have been ordained since 1882, and who are doing good work in every way. I hope that these young men will go further and further into the provinces and towns along the Yang-tse river and open up station after station, pushing the teachings of the Gospel further and

further inland from the banks of the river, until at last the Gospel shall have extended all along and around the banks.

Now this is a work more than all else of faith and prayer. The Roman Catholic Church has a building in which no man ever enters and from which the woman who enters comes not out. Day and night supplication is made unto God for China. We have not such an institution, but in our churches and chapels we have prayer morning, noon and night for these people. They are among the greatest of all the earth. You do not understand at all the resources of China. You do not realize that without going upon the foreign market, she clothes and feeds one-third of the population of the globe. There are men engaged in business there who will cope with any business in this country. She has diplomats as great and accomplished as any diplomats of any nation on earth, and men who argue with them on the subject of Christian truth must be well informed upon this truth which we bring before them as the great gift of God.

CHINA.

MR. THOMSON'S REPORT TO BISHOP BOONE.

THERE have been no special events to note in the outside work. I have visited all the churches and stations from time to time, as my duties at the college and other work would allow; celebrating the Holy Communion, and thus assisting the native clergy to meet the requirements of the work under their charge. This has been the case with the Rev. Mr. Wong, in taking the service for him at the city church, at the Church of Our Saviour in Hong-Kew, and at the Ing-ziang-kong chapel. For the Rev. Mr. Zu Soong Yen I have taken the service at Kong wa, or at San-ting-kur, from time to time, and at Kia-ding and Nan-ziang for the Rev. Mr. Woo. I have visited all the day-schools except one, under Miss Purple's charge. Thus I have been able, with this visiting and examining the day-schools and preaching at the smaller stations, to keep up a tolerably fair knowledge of the manner of the working of the different stations. I look forward to the time when I shall be freed from college duties and able to do more regularly and, I hope, more extensively the work in the field covered by our present out-stations, and also to extend this work to new points not yet reached,

In the tabular form, which I send with this, I give you a few statistics of my own work. The statistics of the stations are all covered by the reports of the native clergy herewith sent. I am glad to report the native clergy have all kept steadily at their work, and have all been in fairly good health, with the exception of our venerable pastor, the Rev. Mr. Wong, who has suffered much from dyspepsia; but he is a good deal better, and is now able to take morning service and preach, also to attend some of the day-schools under his charge. Deacon Yu Tang Chu has been out of health with cough and weakness of the lungs, but he is better, and is at work under Mr. Wong.

There is much cause for thankfulness in the change of feeling among the people toward us and our work. In Kia-ding, where there was a good deal of feeling against us, I noticed a marked improvement at my last visits. Our work at Kia-ding will greatly miss the Rev. Mr. Woo. We feel, however, that he is much needed at St. Luke's Hospital, and he is doing a good work there. He is the best man we have for pioneer work, and we can but hope the day may soon come when he can take the front again.

The Rev. Zu Soong Yen is doing an excellent work in the large field under his charge, and the three Deacons under him also seem to work in harmony at the points at which they are placed.

The American Bible Society, through their agent, the Rev. L. H. Gulick, D.D., have kindly stereotyped and printed an edition of the four Gospels in the vernacular, with the latest revisions, also an edition of the Book of Psalms in the vernacular. It is rather a curious thing that these were all printed by the Japanese. The work is very well done, too. The Book of the Acts of the Apostles is also ready for the press. Genesis, Exodus and Deuteronomy were all printed in the dialect last year.

The vernacular catechisms, originally prepared by your venerable father, which have been so long used, have been very carefully revised as to misprints, with some changes of style from the old form of the vernacular, and stereotyped. We were able to get this done at an unusually low rate. In our day-schools we have between 700 and 800 children, and therefore need a great many of these books.

The New Testament, with the parts of the Old Testament in the vernacular, and the Catechism will be very useful in our station and school work in all this part of the mission.

ELLIOT H. THOMSON.

SHANGHAI, July 20th, 1886.

JAPAN.

MR. WOODMAN'S ENCOURAGEMENTS.

THE Rev. E. R. Woodman, in a letter accompanying his report of the last year's work, writes as follows of the country stations under his care: "This year has been a most encouraging one. God has richly blessed the seed sown in the country. Twenty-two adults have been baptized on profession of their faith in Christ, and some ten more are now preparing for Baptism. I have not brought the baptized to Confirmation yet, partly because of the fact that during the early summer they are exceedingly busy and are unable to attend services regularly. They find little time to sleep even. The English missionaries, who have communicants in the silk and tea producing districts, do not even go out during the summer to administer Holy Communion. In the towns in which I am working, even the schools close to allow the children to help in picking tea, etc. Another reason is that I wish, if possible, to induce the Christians to hire a house, to be used for religious purposes only. I do not like to administer the Sacraments in hotels, or even private houses. After I baptize the present catechumens, I trust there will be a sufficient number of Christians to hire a place for worship. The district in which I labor includes many towns and villages which are wholly destitute of spiritual care. A new place is now awaiting us, where I shall commence work as soon as the farmers have a little leisure. The majority of the converts are well-to-do people; a number are school-teachers."

Mr. Woodman says that his Tokio work

has not been so prosperous, and that he is disappointed in the results of his evangelistic effort and in his school. He continues: "For some time I have been trying to plan some way by which I can reach a larger number of adult people in Tokio, and I think that at last Almighty God is opening a way. Within the last year a wonderful change has come over the women of Japan. They are now coming forward, very anxious for foreign education. All over the land, girls' schools are being started. Recently a lady, the wife of an official, came to Mrs. Woodman for instruction in English. We have known the lady for years. After coming a few times she asked permission to bring others. One more has since commenced, and they say that there are more who desire to come than Mrs. Woodman will care to teach. This is encouraging, and Mrs. Woodman is only too happy to undertake such work, combining with her English instruction, the teaching of plain sewing (not fancy work). There is a great call for this, as Japanese ladies are now wearing clothes of foreign fashion to such an extent that there is a dearth of tailors.

"My present plan is to give up the day-school, which is of no practical benefit; thoroughly clean the school-room, and use it for the ladies who wish Mrs. Woodman to instruct them. Those who already come say that there are numbers of ladies who will gladly pay one dollar a month for the instruction. Thus I shall not draw on the mission for money, and will save the allowance for a day-school."

MISCELLANY.

FOR ALL WHO PRAY.

THE WORD.

NEITHER PRAY I FOR THESE ALONE, BUT
FOR THEM ALSO WHICH SHALL BELIEVE
ON ME THROUGH THEIR WORD;
THAT THEY ALL MAY BE ONE; AS
THOU, FATHER, ART IN ME,
AND I IN THEE, THAT THEY
ALSO MAY BE ONE IN US;
THAT THE WORLD MAY
BELIEVE THAT THOU
HAST SENT ME.

COLLECT.*

For Christian Unity.

ALMIGHTY God, who didst send Thy only-begotten Son into the world, that He might draw all men unto Him; Gather again, we beseech Thee, Thy scattered people into one communion and fellowship, that the world may believe that Thou hast sent Him, and Thy Kingdom come; through the same Thy Son Jesus Christ our Lord. Amen.

TOPICS FOR PRAYER.

- I. For the Missionary Bishops-elect of Utah and Nevada, and of Wyoming and Idaho.
 - II. That the call for workers in Japan may be heeded.
-

EIGHTEEN centuries ago, Christ charged His people to carry the tidings of salvation to the ends of the earth; but thousands of millions have died, and hundreds of millions are living, who never heard His Name. Was ever master so ill-served, or hard battle and noble victory, if I may say so, so defrauded of their fruits?—*Dr. Guthrie.*

*Written for THE SPIRIT OF MISSIONS,

TO GIVE IS TO LIVE.

FOR ever the sun is pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and
sorrow;

To withhold his largess of precious light
Is to bury himself in eternal night.

To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it sweetly loses.
No choice for the rose but glory or doom,
To exhale or smother—to wither or bloom.

To deny
Is to die.

What is our life? Is it wealth and strength?

If we for the Master's sake will lose it,
We shall find it a hundred-fold at length,
While they shall for ever lose who refuse
it.

And nations that save their union and peace
At the cost of right, their woe shall increase.

They save
A grave.

—Selected.

PUTTING AWAY IDOLS.

ON the very first occasion that an English clergyman, the Rev. J. R. Wolfe [of Fu-chow] visited one of the neighbouring villages, he was invited to a native house, where, in the great hall usually devoted to idols, he found that these had been banished, and replaced by tables on which lay Chinese copies of the Bible and the Prayer Book. He learned that the whole family were in the habit of assembling here regularly for morning and evening prayer, which was conducted by the elder brother. Within a radius of nine miles from the central town there were ninety candidates for Baptism, besides a great number of inquirers, and at the village aforesaid about 100 persons had assembled, bringing their own rice, that they might be able to stay all day. As a matter

of course, such a movement was quickly followed by an outbreak of violent persecution, in which the Christians suffered terribly; but nevertheless, almost without exception, they stood firm, and quite recently small congregations have come into existence at new villages in the neighborhood. —“*Wanderings in China*,” by Miss Gordon Cumming.

PARTICULAR SERVICE.

IN my first sermon to you as rector, I proposed that we, pastor and people, should renew our covenant with God, and I suggested that we should not think of the covenant in a general way, but run it out and down into particulars. This is, to my mind, so important, that I must beg leave to repeat two or three of the illustrations then used. It is easy to say, I consecrate my all to God, but it may not mean much practically. Say, I covenant with God to devote at least one-tenth of my income to some sort of charitable use, and it means so much in the treasury of the Lord for His cause. Say, I own all my time is His, and it may mean very little; but say, I will contrive to get so many hours a week from my business or pleasure to devote to some kind of Christian work, and it means sacrifice made and good done. Say, I confess that all my powers belong to God, and it may leave still all those powers busy in ministering to self; but say, I have this faculty, that ability, which I can and I will use in helping my neighbor, or furthering the work of the Church, and it will mean a constant tribute of service, brought and laid on the altar. This is what is needed; it is to this that we all ought to come.—*Rev. Dr. Reese F. Alsop, in St. Ann's Record.*

STANLEY'S CONVERSION.

DURING a recent interview between Mr. Stanley and a newspaper correspondent, the intrepid explorer, and founder of the Congo Free State, said: “I have been in Africa for seventeen years, and I never met a man who would kill me if I folded my hands. What has been wanted, and what I have been endeavoring to ask for the poor Africans, has been the good offices of Christians, ever since Livingstone taught me, during those four months that I was with him. In 1871, I went to him as prejudiced as the biggest atheist in London. To a reporter

and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, ‘How on earth does he stop here; is he cracked, or what? What is it that inspires him?’ For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible: ‘Leave all things and follow Me.’ But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has happened here.”

PRAYER.

PRAYER is not merely petition, and should not always be for self or inspired by want or fear. Prayer is the focus of the divine light in the soul; it is the open window by which the Heavenly Dove may enter; and more—

“Prayer is the breath of God in man,
Returning whence it came.”

Of the early disciples it is recorded for our instruction, that “all with one accord continued steadfastly in prayer,” and by this effort of combined heartiness and persistency in prayer, there was revealed the presence of the Spirit; and the presence of the Spirit is spirituality. The soul soars up to Heaven; Heaven comes down to earth; the supernatural and the natural blend; and in a newer and gladder way we learn that “there is a real power which makes for righteousness, and it is the greatest of realities for us.” Beyond the sight of the natural eye is the spiritual vision of spiritual truths. Beyond the hearing of the voice of man and the voice of nature—the roll of the thunder, the singing of birds, the gentle murmur of the leaves of the trees and the grain of the field—is the hearing of that still small voice, pleading a fuller admittance into the heart, and the hearing of the music of Heaven, as it floats over the river to the sainted dying Christian. Be-

yond the grasp of the hand or the pressure on the brow of the feverish man, is the grasp of the hand of Christ, as He leads us up to glory. Beyond all natural knowledge, gained by intellectual investigation, is the spiritual knowledge of spiritual things. The soul at its best, while tarrying in its mortal tabernacle, dwells in the land called Beulah, where the air is "sweet and pleasant," where the birds are always singing, and the sun shines night and day. The cause of missions has given in the past an unspeakable inspiration to spiritual life and religious heroism; and as the ranks enlarge and victories increase and the day of the Saviour's glorious return draws nigh, it is our duty to preserve the honor of our cause by personal consecration and by a full co-operation in the "pursuit of holiness" and the reception of faith and power.—*Rev. Gilbert Reid in Chinese Recorder.*

JOHN LUDWIG KRAPF.

WITH this place [Mombasa] and Frere Town, which is on the mainland, just opposite to it, the name of John Ludwig Krapf, the first Church Missionary Society's Missionary to east Africa, is inseparably connected. The mission was founded by him in 1844, when, after years spent in apparently fruitless labors in Abyssinia, he travelled from Aden southward along the east coast, and decided to remain there.

Within three months he lost his wife and child, and the bereaved husband wrote home the memorable words: "Tell our friends that there is, on the east African coast, a lonely grave of a member of the mission cause, connected with your society; this is a sign that you have begun the struggle with this part of the world, and as the victories of the Church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore." This lonely grave, marked by a rough stone tablet, lies under the grateful shade of a lovely grove of palms, on a hill overlooking the island and town of Mombasa, and at its foot is the flourishing station of Frere Town, its schools, reading-rooms, and Christian services, showing the fulfilment of Krapf's premonition. . . .

We must not judge a missionary by the

number of his converts. Krapf only knew of one as the outcome of all his African labor, but out of his first visit to Mombasa sprang all the Church Missionary Society's work on the eastern coast, and in its results, the whole of the vast discoveries of the last twenty-five years in central Africa. In consequence of the researches of Krapf and his companion Rehmman, the expeditions of Burton, Speke and Grant were projected. To complete their researches, Livingstone came up from the South; in his wake followed Cameron and Stanley, and in the last six years forty or fifty missionaries have penetrated into the regions whose blank spaces on the map first fired the youthful imagination of John Ludwig Krapf.—*Mrs. Houghton, of Montreal, in Our Mission News.*

BISHOP HANNINGTON'S LAST DAYS.

A DESPATCH from London to the daily press, dated on October 28th, is as follows: "The diary of Bishop Hannington, who was put to death by order of King Mwanga of Uganda, Africa, has been published. Giving the details of the last week of his life, he describes the arrival of his party at Lubwas, where the chief, at the head of a thousand troops, demanded ten guns and three barrels of powder. The chief asked Bishop Hannington to remain with him for a day, and the latter complied. While taking a walk the Bishop was attacked by about twenty natives. He struggled with his assailants, but became weak and faint and was dragged violently a long distance by the legs. When his persecutors halted they stripped and robbed him and imprisoned him in a noisome hut full of vermin and decaying bananas. While he was lying there, ill and helpless, the chief and his wives came out of curiosity to feast their eyes on him. On the next day he was allowed to return to his own tent, where, though still ill, he felt more comfortable. He was still guarded, however, by the natives. He remained in bed during the following days, parties of the chief's wives out of idle curiosity coming daily to see him. He was allowed to send messages to friends, but he believes they were intercepted. On the seventh day he writes that the fever continued; that at night the place swarmed with vermin; that the guards were drunk and noisy, and that he was unable to sleep. At last he

became delirious. On the eighth day, October 29th, he was conscious. His entries on this day are brief. 'No news. A hyena howled all night, smelling a sick man. Hope he will not have me yet.' This is the final entry. It is believed that soon after writing this he was taken out and put to death. Throughout the week there are frequent entries referring to the comfort he derived from reading the Psalms."

THE LAW OF LOVE.

Dig channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if, at any time, thou cease
Such channels to provide,
The very founts of love to thee
Will soon be parched and dried.

For thou must share if thou would'st keep
That good thing from above;
Ceasing to share, you cease to have,
Such is the *law of love*.

—Archbishop Trench.

WHAT A SERVANT HAS DONE.

A CORRESPONDENT of the *Church Missionary Gleaner* writes to that paper as follows: "We have in our family an old and valued servant who has been with us now for more than forty-five years, and during thirty-six years of that time she has been an earnest worker for the Church Missionary Society. In the year 1850 my eldest brother made her a missionary box, and from that year to this (with the exception of three or four years) she has been a collector for the society; every time the box has been opened the record of its contents has been placed upon it, and it is interesting to read the gradual increase in the amounts collected, beginning with the sum of nine shillings and tenpence in the year 1850, till the autumn of last year (1885), when, on opening our dear old servant's box, we found in it the truly marvellous sum of seventeen pounds, six shillings! and altogether, in the thirty-six years in which she has been a collector for the society, her box has gathered more than £180 for the great cause which she has at heart, and this she speaks of as 'her little work for God.' I must say that she is not only a *collector* for the cause, but a *giver* to

it as well, and I think I shall be considerably under the mark if I say that for some years she has given herself at least two pounds or three pounds annually to her box."

THE ORIGIN AND GROWTH OF ENGLISH MISSIONS.

THE Rev. H. W. Tucker, the secretary of the Society for the Propagation of the Gospel, and the author of a memoir of Bishop Selwyn and other works, has recently published a valuable manual of 223 pages, entitled "The English Church in Other Lands; or, The Spiritual Expansion of England." It is a brief history of the missionary work in the British colonies and other mission fields, "not only of the Anglican Communion, but of all the sections into which English Christianity is divided."

The first chapter is devoted to the growth of the missionary spirit in England, and the various societies which have been formed. The forerunner of all these societies, Mr. Tucker says, was the New England Company, which was established in 1648 to assist in the missionary work among "the heathens in New England." This society still exists, and under the same name, though its aid for the last hundred years has been given mainly to the work among the Indians in British America.

Of the society which is most extensive in its receipts and operations Mr. Tucker says: "On April 12th, 1799, sixteen clergymen, moved by the consideration that not a single clergyman had yet gone to either of the great continents of Africa and Asia, founded what was called the Society for Missions to Africa and the East, a title which was afterward changed to the Church Missionary Society for Africa and the East. The work of this society is by no means limited to the regions set forth in its title; since its establishment in 1800 it has enlarged its sphere as its means have increased, and its name is familiar in every part of the globe whither its representatives have gone."

In the year 1841 there were only ten colonial and missionary bishoprics of the English Church; now there are no less than seventy-five. Mr. Tucker's book is mainly the story of the origin and growth of these many new dioceses and missionary jurisdictions. A chapter is devoted to "The Church in the United States," and in this and other

chapters mention is made of our missionary work in the West, and in Africa, China, Japan and Haiti.

HOW SIX JAPANESE WERE CONVERTED.

BETWEEN the years 1859 and 1872 the few Christian missionaries in Japan were only able to teach privately, as public preaching was forbidden. All over the empire, on the bulletin boards, in the streets, along the highways, was the decree declaring that every man accepting the "vile Jesus doctrine" would be put to death; and not only so, but his family, his kinsmen, and his friends would also be put to death if the Japanese government suspected them to be in any degree infected with the hateful religion.

But though the work of missions in consequence worked silently and slowly, it also worked surely, and here and there men and women were won to Christ. One of these cases has lately come to our knowledge, and we think you will like to hear how God made use of an English Testament to bring six Japanese to the knowledge of the truth.

After some English or American ships (it is not known which) had left the bay of Yedo, a Japanese gentleman of rank and highly esteemed for his wisdom, saw a small object floating on the water; and he sent an attendant to bring it. When placed in his hands, he saw it was a book he could not read. Taking it to the Dutch trader at Kanagawa, he learnt that it was a New Testament in English, and held by many persons to be the Word of the only true God; and also that it had been translated into Chinese and could be procured at Shanghai. He sent to China and obtained a copy, and at the court of his prince sat down with five or six companions, to study it. There was much he could not understand, and learning that a man who could speak Dutch had come to Nagasaki to explain this book, he sent his interpreter to the missionary with questions. Explanations and exhortations were returned to him. This Bible-class in the interior of the country, taught by a missionary at Nagasaki, continued a year or two. Then the chief scholar (accompanied by a large retinue) came to the missionary. He said:

"Sir, I cannot tell you my feelings when

for the first time in my life I read the account of the character and work of Jesus Christ. I have never seen, or heard, or read, or dreamed of, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ."

He sought for Baptism for himself and two of his friends who were with him. Having satisfied himself that they were truly Christians, the missionary administered the rite. These were, as far as it is known, the first of the Japanese to receive Protestant Christian Baptism. Within a year, three others of the same company were also baptized.—*Church Missionary Juvenile Instructor.*

RICH GIVERS.

IN glancing over the acknowledgments of the offerings for Domestic and Foreign Missions in the September SPIRIT OF MISSIONS we were struck with the unusual frequency with which we came across goodly sums from rich givers, evidencing that these are learning to give more than formerly. From all sources there were received no less than \$45,000, a larger sum we opine than was ever received before in the month of July, even in those years when special appeals were issued on account of deficiencies to meet appropriations.

It is pleasant to see that some of the frequenters of lovely Newport in the summer season, do not forget while there the best of all causes. "A Friend" there gives \$5,000; Mr. Harold Brown, of the same place, \$1,000; Mrs. T. Shephard and Mr. T. P. J. Goddard, of Providence, each give \$500; "E. W. A.," of Trinity parish, Boston, \$1,000; Mr. Geo. D. Morgan, of Irvington, New York, \$500; Miss de Rham, New York city, \$500; a member of Holy Trinity Church, Philadelphia, \$500; Mrs. W. Bayard Cutting, of New York city, \$2,000. The following managers of the Board of Missions gave the amounts appended to their names: R. Fulton Cutting, \$2,000; Cornelius Vanderbilt, \$1,000; J. H. Shoenberger, \$1,431.65. The last amount is for the support of the Rev. E. R. Woodman, in Japan.

It may be that no one of those in the above list gave as much as the "servant of Christ" who sent \$1, or as many others who gave sums small in themselves, but which

were the fruits of much self-denial. Nevertheless, it is gratifying to see such a list of rich givers in a single number of *THE SPIRIT OF MISSIONS*, and it is to be hoped that other wealthy men and women, seeing what has been done, may be incited to do likewise, or even better. "How very little we rich men give after all; it makes me tremble when I think of it," said the late Robert B. Minturn to Bishop Potter; and yet he gave much more than the generality of the wealthy members of the Church. The only safe course is for him that has much to give plenteously, and for him that has little gladly to give of that little.—*Senex, in the Southern Churchman.*

A WALDENSIAN LIVINGSTONE.

THE Livingstone of the Waldensian valleys is Signor Weitzacker, their distinguished missionary to Basutoland, Africa. The Italian newspapers have given great prominence to his letters, full of most interesting details of his mission work, and of the observations made throughout his journeys, which he has forwarded as a member of the Italian Geographical Society. He has sent "as a gift to the ethnological and pre-historical museum in Rome, a large collection of objects from Basutoland and from that part of Africa. The objects sent were of a kind of which Italy possessed no specimen whatever." His writings, his researches and his gifts have won for him an honor similar to that accorded to Livingstone by the press and the scientific societies of Great Britain. At the same time so much do his missionary zeal and his love to his Divine Master outshine all his other qualities, that he is scarcely ever referred to by the Roman newspapers except as the *Missionario Evangelico*.—*Foreign Missionary.*

AN ARAB VISITOR.

A FAMOUS Bedouin sheikh once visited Beirut, and asked permission to see the American steam printing-press. The missionary in charge took him through the various parts of the building, and showed him the processes of type-casting, type-setting, electrotyping, lithographing and book-binding, and at length entered the press-room. He stood, with his Bedouin companions, gazing in mute wonder at the steam-press, with revolving cylinder, rolling

out the printed sheets with great rapidity and precision. He stood in silence for a time, but at length turning to the missionary, said:

"You Franks (Europeans) have conquered everything but death. In that respect you and the Bedouin stand on a level, for death conquers us all."

The missionary answered:

"Yes, death conquers us all; but there is One who has conquered death for you and for me, our Lord and Saviour Jesus Christ."

That is the Gospel which all men need.—*Church Missionary Juvenile Instructor.*

FRAGMENTS.

—Not one-third of the people of Africa have yet heard of Christ.

—There are hundreds of cities in China which have not yet been visited by a Christian missionary.

—Dr. Wilder, of the *Missionary Review*, says that only two per cent. of the money contributions in the United States, and but two-and-a-half per cent. of ministers go abroad.

—Among the recent graduates of the Woman's Medical College in New York City, is Kin Ya-mei, a Chinese girl, who had taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.

—E. J. Garvie, himself one of the Sioux tribe, in a recent address spoke with Indian eloquence of Indians whom no torture could make groan, but who weep at the story of the Cross. He said there are 2,000 living Sioux converts, and as many more who have died in the faith.

—The American Board has acted upon the policy of emphasizing its work just where the greatest indications of success were presented; and so it has in Japan no less than forty-nine missionaries, male and female. The communicants now number 3,465, of whom 866 were added last year.

—For twenty-one years Bishop Bompas has been making journeys of thousands of miles on snow and ice, or in canoes, in the sub-Arctic regions of Athabasca lake and the Mackenzie river; only once has he been to England in all that time. Since he came out to British America 5,000 Indians have been brought into the Church.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE monthly meeting of diocesan officers of the Woman's Auxiliary will be held in Room 21, Bible House, New York, on Friday, November 26th, at 10.30 A.M., the fourth Thursday in the month being Thanksgiving Day.

All diocesan officers are particularly desired to be present.

JULIA C. EMERY, *Secretary.*

THE GENERAL MEETING OF THE WOMAN'S AUXILIARY.

THE general triennial meeting of the Woman's Auxiliary was held in Chicago, on Thursday, October 7th, 1886.

It was preceded by the Administration of Holy Communion in Grace Church, with an address by the Rt. Rev. Wm. E. McLaren, D.D., Bishop of Chicago. The Rev. Wm. S. Langford, D.D., General Secretary of the Board of Missions, officiated as celebrant, assisted by the Rev. Joshua Kimber, Associate Secretary, and the Rev. Clinton Locke, D.D., rector of the parish.

The meeting then assembled in a Methodist church near by, kindly lent for the purpose, and was opened with the singing of hymn 126, and prayers, after which the Bishop of Chicago spoke a few words of hearty welcome to the members of the Auxiliary.

Mrs. Wm. H. Vibbert, President of the Chicago Branch, then took the chair, making a brief address in which she expressed great pleasure in being able to meet representatives from so many different branches of the Auxiliary, and to welcome them in the name of the Chicago Branch.

The roll was called, by dioceses, by the Secretary of the Auxiliary, and showed a representation of forty-one dioceses and five missionary jurisdictions.

The minutes of the last meeting were read and approved, when the lateness of the hour made it necessary to adjourn for luncheon.

Having re-assembled at 2.30, the afternoon session was opened with the reading of the triennial report of the Secretary, which was accepted.

After the singing of hymn 299, Mrs. Twing, Honorary Secretary of the Auxiliary, read a paper on "The Auxiliary an Educator of Missionaries," which was followed by two verses of hymn 34; and then Mrs. Schereschewsky, formerly of Shanghai, China, addressed the meeting, speaking on "Requisites and Preparations for Foreign Missionary Work." In speaking of the requisites for those going to the foreign field, she mentioned six as almost essential, namely: 1, fine physique and good health; 2, undaunted courage; 3, adaptability; 4, the spirit of subordination; 5, fidelity, and 6, the spirit of Christ in the heart, without which all the others must fail. Of preparation, she said a liberal education was exceedingly desirable, and also a varied knowledge, as of medicine, music and many other things of which time would not allow her to speak; and above all, such preparation must be made within and under the auspices of the Church.

At the close of this address hymn 170 was sung, after which Miss Emery spoke on the Indians, giving a short account of her recent visit to Niobrara.

Miss Carter followed, after the singing of two verses of the 291st hymn, on the Negro in the South and in Africa; and Mrs. Tuttle, wife of the Bishop of Missouri, spoke of the work done and being done in Salt Lake City among the Mormons.

The offertory at the morning service being announced as amounting to \$82.71, it was

Resolved, That the disposition of said amount be left to the decision of the dioc-

san officers at their adjourned meeting, to be held at an early date.

On motion of Miss Loring of Massachusetts, it was

Resolved, That in the printed list of officers, the date be given of the formation of each diocesan branch and the original appointment or election of each officer.

This Resolution was adopted. On motion of Miss Loring it was also

Resolved, That the thanks of the Woman's Auxiliary to the Board of Missions be given to the rector and vestry of Grace Church, Chicago, for the use of the church for the morning service.

That the thanks of the Woman's Aux-

iliary be also tendered to the minister and officers of this church, so kindly given for the meeting of the Auxiliary.

That the visiting members of the Woman's Auxiliary tender to their sisters in Chicago their warmest thanks and appreciation of the kind, generous and bounteous hospitality shown to them.

(Signed) ABBY R. LORING, Massachusetts.

FANNY E. ADAMS, Michigan.

JANE R. WILKES, North Carolina.

The last Resolution was adopted by a rising vote, and after the singing of the Doxology, the meeting adjourned.

JULIA C. EMERY, *Secretary*.

TRIENNIAL REPORT OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

MY DEAR FRIENDS:

THREE years ago we met, from fifty-one dioceses and missionary jurisdictions, in the city of Philadelphia; to-day we meet again to review the work of those few years, and to look forward to that which lies before us.

In October, 1883, we numbered Diocesan Branches in thirty-one dioceses and missionary jurisdictions; we now number them in forty-four. We then reported \$465,193.04 as the result of three years' effort; we now record for these last three years:

1883-84.....	\$200,493.23
1884-85.....	202,862.35
1885-86.....	233,726.76

Total..... \$637,082.34

This large gain reported must not be taken as absolute growth in the gifts of the Auxiliary. That they have increased we do not doubt, but with each advancing year a fuller report is made of the work accomplished in the different branches, and in these later years we are thus able to record items of which formerly we knew nothing.

The thirteen Diocesan Branches established since October, 1883, are those in Chicago, Colorado, Delaware, Fond du Lac, Indiana, Kansas, Kentucky, Montana, Nebraska, New Mexico and Arizona, South Carolina, Utah and Wyoming, and it seems good from this stand-point to look about us and see how much of this diocesan organization remains to be attempted.

There are in the Church forty-nine dioceses

and seventeen missionary jurisdictions. In thirty-six of these dioceses and in eight jurisdictions the Auxiliary has Diocesan Branches; it now remains to establish them in twenty-two other dioceses and jurisdictions. A list of these is given, that we may know exactly how we stand in this matter. They are:

Alabama, Arkansas, East Carolina, Easton, Georgia, Iowa, Louisiana, Mississippi, Quincy, Tennessee, Texas, Virginia, West Virginia, Indian Territory, North Dakota, Nevada, South Dakota, Western Texas, Northern California, West Africa, China, and Japan.

Three years ago, when it was mentioned at our meeting in Philadelphia that one diocese alone of all those to be found in the New England and Middle States was unorganized for Auxiliary work, the ladies present from that diocese resolved that three years should not go by without the formation of a Diocesan Branch, if their Bishop's consent could be obtained; and we are able to record to-day, that such a branch is established, and that it includes half the parishes of the diocese within its limits.

Are there not ladies now present from dioceses which have as yet no organization, who will consider this matter, and determine that, if they can obtain the approval of their Bishop, three years from now shall find a branch formed within those dioceses?

And is there not, in this same direction, something remaining to be done by the

Diocesan Branches already established? How lately have they paused to consider how much ground within their respective dioceses is still unoccupied, how many parishes have as yet no working branch of the Auxiliary? To show how we stand in this respect more plainly, we add a table giving the number of parishes and missions that report Auxiliary work in this last year, the whole number in the diocese, and the proportion of the branches to the whole number. This will show—not all that has been attempted, for it cannot tell the story of patient, continued, but as yet unsuccessful effort—but what has been really gained up to the present time.

Let this be the starting-point for a new effort. Let us forget past struggles and discouragements, and begin the new year by sending out into each diocese, not already organized, a fresh invitation to form a Diocesan Branch; into each parish not now working with us, a call to join us in our missionary service.

TABLE.

DIOCESSES.	Parishes and Missions.	Auxiliary Branches Reporting Work in 1886.	Proportion of Working Branches.
Albany	143	42	.29
California	51	18	.35
Central New York	130	56	.43
Central Pennsylvania	112	25	.22
Chicago	73	32	.43
Colorado	47	7	.14
Connecticut	155	145	.93
Delaware	29	15	.51
Florida	50	22	.44
Fond du Lac	48	3	.06
Indiana	53	19	.35
Iowa	82	8	.08
Kentucky	43	8	.18
Long Island	89	40	.44
Maine	36	18	.50
Maryland	187	26	.13
Massachusetts	146	84	.57
Michigan	100	21	.21
Minnesota	89	15	.16
Missouri	84	12	.14
Montana	23	6	.26
New Hampshire	31	15	.48
New Jersey	97	33	.34
New York	197	84	.43
North Carolina	64	17	.26
Northern New Jersey	74	29	.39
Ohio	88	35	.39
Pennsylvania	140	64	.45
Pittsburgh	79	19	.24
Rhode Island	49	34	.69
South Carolina	77	17	.22
Southern Ohio	63	34	.53
Utah and Idaho	14	2	.14
Vermont	50	23	.46
Western Michigan	38	13	.34
Western New York	95	47	.49
Wisconsin	93	11	.11

And now, to review rapidly the details of the three years past, we recall, first, the appointment by the Board of Missions of Mrs. Twing as Honorary Secretary of the Auxiliary, and learn that, since this appointment was made, she has attended ninety meetings in over twenty-eight dioceses and missionary jurisdictions, in its interests. In the same time the Secretary has attended one hundred and fifty-three meetings in eighteen dioceses.

During the three years the Auxiliary has contributed toward the education of the children of foreign missionaries, has raised over eight thousand dollars for a hospital in Tokio, has helped in the establishment of Ascension School, Cove, Oregon; St. Mary's, Rosebud Agency, South Dakota; the new Hope School building at Springfield, and St. Mary's Orphanage in Shanghai. The Long Island Branch has completed the endowment of its bed in the Memorial Hospital, Tacoma; through the Ohio Branch a new mission station has been opened in West Africa; through the Niobrara League of New York two new chapels have been built in the Indian country; in Pennsylvania and Massachusetts means have been raised to support two new missionaries in Montana, and from Connecticut two trained nurses have been sent thither. Besides these various new objects, its old work has been continued; its missionary boxes have been sent; missionaries and scholarships have been sustained, and the Insurance Fund has been kept up.

In the opening of another year its members are called upon to realize that the stipends of our missionaries have been reduced, and that men, who before had barely enough for the necessities of life, now have their living cut down till we wonder how they can live at all. To help make this possible, it behooves us to see that the boxes we send them are as complete and serviceable as we can make them. Let us see if we cannot fill them more promptly than ever before. Let us try to meet exactly the wishes expressed, sending what is wanted rather than what we want to send.

But our missionaries would not so greatly need this aid, were the treasury of the Church more fully supplied. Each one of us is a member of the Church, and upon each devolves a measure of responsibility: is each one doing her share in this matter?

If each would give of all the means she

can call her own, one-tenth part to the service of the Lord, and of that tenth such a proportion as might seem good to her to the general missionary work, the treasury would not be at so low an ebb as now. Or, if each would only take from the Mission Rooms a mite chest, and place in it no more than two cents a week, at the end of the year a dollar from each member of the Auxiliary would amount to a sum that would surprise us all.

And as giving is closely connected with knowing, we should encourage the increase of subscriptions to the missionary publications. The subscription to *THE SPIRIT OF MISSIONS* is one dollar yearly; to *THE YOUNG CHRISTIAN SOLDIER*, eighty cents. These are the publications of the Board.

Years ago the Auxiliary, and before its formation, the Indian's Hope in Pennsylvania and the Dakota League in Massachusetts, feeling the peculiar needs of the Indian race in our land, organized especial work in their behalf, which has resulted in a widespread interest in this people, a modification of public opinion and continued material help.

Remembering this, and seeing that another problem is lying before this country and Church for solution—an even larger work, which demands our earnest consideration—it is proposed that we make an earnest and combined effort in behalf of the colored people of the South. In Pennsylvania there is already a separate committee devoted to this work; in New Jersey, Northern New Jersey and Rhode Island each, there is an officer having it especially in charge. In Massachusetts the colored and Indian work are in the care of a committee of three. We wish to urge the committees and officers already appointed, to greater efforts in behalf of this too much neglected work; and we would suggest that in every Diocesan Branch, certain of its officers should be given this year the consideration of this department of missions and the planning of such work

as they may find possible to do for it. For their help and guidance the Secretary will endeavor to gain from the Bishops who have this work in their care, information of what is being done in their respective dioceses, and of ways in which the Auxiliary may be of service. This information it will be both her duty and pleasure to make known, and she will gladly do it in the hope of inspiring interest where it is not felt, increasing it where it now exists, and gaining larger offerings than heretofore have been made to meet the crying need.

We already support several missionaries to these people, and a few scholarships among them; we might double and treble what we are doing now, yet do all too little.

And, finally, in this last year we see an increasing desire on the part of women in different places to engage in active missionary work. If any way should open before us, with the sanction of the Board of Missions, to help in the training of such women, it would become us to take every advantage of it, and further by all means in our power what it might approve.

If at the end of another three years the Board can report a great increase of subscribers to its publications, a great gain to its missionary funds; if the Bishops of the Church in the South shall have come to feel themselves encouraged in their efforts for the colored people by the knowledge that many friends among the women of the Church are giving them true and helpful sympathy; if some workers have been gained from our own ranks and trained for missionary duty, we shall feel that in the three years from 1886 to 1889 a great advance has been made. We believe that God has been with us in these past years; we pray for His guiding and controlling care in the years to come, that we may do nothing to dishonor Him, but work increasingly to His glory.

Respectfully submitted,

JULIA C. EMERY.

CHRISTMAS BOXES FOR INDIAN STATIONS.

BRANCHES of the Woman's Auxiliary preparing Christmas gifts for Indian stations, will kindly remember that their boxes should be sent, if possible, by the middle of November, in order that they may reach

their destination in season. A missionary writes: "It is better to have the presents in the house several weeks before Christmas, than to have them arrive one day too late."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxilliary.

The Treasurer acknowledges the receipt of the following sums from September 1st to October 1st, 1886.

ALABAMA—\$5.00

Dallas Co.—Grace, Domestic..... 5 00

ALBANY—\$74.91

Ballston Spa—"A Friend," for "Japan"
Scholarship, St. Timothy's School, Osaka 45 00
East Line—St. John's, Domestic..... 1 00
Hudson—Christ Church, Domestic..... 7 87
Lansingburgh—Trinity Church, Domestic.. 21 04

ARKANSAS—\$2.85

Pine Bluff—Mr. R. V. McCracken..... 2 85

CALIFORNIA—\$25.50

Alameda—Christ Church..... 25 50

CENTRAL NEW YORK—\$9.55

Owego—St. Paul's..... 3 05
Syracuse—St. James' S. S..... 6 50

CENTRAL PENNSYLVANIA—\$40.00

Williamsport—Christ Church S. S., Sp. for
Scholarship, Utah..... 40 00

CHICAGO—\$24.57

Morris—"A Friend"..... 6 00
Waukegan—Christ Church, Domestic..... 18 57

CONNECTICUT—\$185.40

Ansonia—Christ Church S. S., for "An-
sonia" Scholarship, St. Paul's School,
South Dakota..... 60 00
Hartford—Trinity Church, Indian..... 20 00
Litchfield—St. Michael's, Domestic, \$50;
Foreign, \$25..... 75 00
Norwalk—"O.," through Wo. Aux., Foreign
"H. L. S. and E.," through Wo. Aux.,
Foreign..... 10 00
St. Andrew's S. S., four scholars..... 40 00
Pomfret—Christ Church, for China..... 10 00

DELAWARE—\$76.29

Christiana Hundred—Christ Church, thro'
Wo. Aux., Sp. for support of a baby in
St. Mary's Orphanage, Shanghai..... 20 00
New Castle—Immanuel Church..... 56 29

EAST CAROLINA—\$9.75

Beaufort Co.—Zion, Foreign..... 1 00
Durham's Creek—St. John's..... 25
Fayetteville—St. John's, Domestic..... 6 50
Vanceboro—St. Paul's..... 2 00

EASTON—\$5.00

Talbot Co. (Trappe)—Mrs. J. W. Martin. ... 5 00

FLORIDA—\$11.00

Orange Park—"A Lady," Colored..... 10 00
Pensacola—Mite Chest..... 1 00

GEORGIA—\$0.25

Milledgeville—St. Stephen's, "A Little Boy,"
Foreign..... 25

IOWA—\$7.55

Iowa Falls—St. Matthew's, Domestic..... 1 10
Waterloo—Christ Church, Domestic..... 3 80
St. Mark's, Domestic..... 3 15

KANSAS—\$6.00

Topeka—Church of the Good Shepherd, Do-
mestic, \$3; Foreign, \$3..... 6 00

KENTUCKY—\$40.20

Columbus—Trinity Church..... 5 00
Covington—Trinity Church, through Wo.
Aux..... 3 00
Fulton—Christ Church..... 5 00
Hickman—Master Vault Shopard, Domestic..... 20
Lexington—St. Andrew's, Foreign..... 2 00
Louisville—St. Andrew's, "Mr. W. A. Robin-
son" for "W. A. Robinson Jr. Memo-
rial" Scholarship, Cape Mount..... 25 00

LONG ISLAND—\$43.68

Brooklyn—St. Mary's, Colored, \$24.70; S.
S., "A class of boys," through Wo. Aux.,
for Alaska, \$2..... 26 70
Huntington—St. John's..... 13 28
Patchogue—St. Paul's S. S..... 8 70

LOUISIANA—\$1.00

Algiers—"An English Woman"..... 1 00

MAINE—\$30.00

Portland—St. Luke's Cathedral..... 30 00

MARYLAND—\$126.14

Anne Arundel Co. (Annapolis)—"A Friend
of Missions"..... 100 00
Baltimore—St. Peter's..... 12 00
Baltimore Co. (Huntington)—St. John's.... 7 14
Howard Co. (Guilford)—Christ Church..... 6 00
St. Mary's Co. (St. Mary's)—"A Friend,"
Indian..... 1 00

MASSACHUSETTS—\$129.95

Boston—Advent, Mrs. W. A. Peabody, for
Dr. Harrell's Hospital, Tokio..... 10 00
(Dorchester)—All Saints', through Wo.
Aux., Sp. for Domestic Contingent Fund 1 00

(South)—St. Matthew's, through Wo. Aux., for Sister Eliza's salary, \$2.50; Sp. for Domestic Contingent Fund, \$1; Sp. for Tokio Hospital, \$1	4 50	Tilton—Trinity Church, Domestic, \$7.25; Foreign, \$3	10 25
St. Paul's, through Wo. Aux., Sp. for Domestic Contingent Fund	50	Wolfsboro Junction—St. John the Baptist	3 50
Trinity Church, through Wo. Aux., Sp. for Domestic Contingent Fund	1 50	NEW JERSEY—\$91.99	
Cambridge—St. James', through Wo. Aux., Domestic	5 00	Lambertville—St. Andrew's	2 60
St. John's Memorial, through Wo. Aux., Sp. for Tokio Hospital	5 00	Princeton—Trinity Church, Mrs. F. S. Conover, through Wo. Aux., Colored	12 00
Dedham—Church of the Good Shepherd, through Wo. Aux., for "Good Shepherd" Scholarship, Emma Jones School	10 00	Riverton—Christ Church, of which through Wo. Aux., \$22	32 00
Greenfield—St. James', Domestic, \$26.90; Foreign, \$11.23	88 13	Salem—St. John's, Indian, \$19.19; Colored, \$9.20	28 39
Lynn—St. Augustine's, through Wo. Aux., for Sister Eliza's salary	10 00	Woodbridge—Trinity Church	2 00
Malden—Grace, through Wo. Aux., Sp. for Montana missionary, \$4; Sister Eliza's salary, \$4	8 00	Miscellaneous—"L. P. M." Sp. for Bishop Ferguson's work in Central Africa	15 00
Newburyport—St. Paul's (additional), \$3; through Wo. Aux., for Sister Eliza's salary, \$2.50; Sp. for Montana missionary, \$2.50	8 00	NEW YORK—\$726.12	
Newton—Grace, through Wo. Aux., Sp. for Domestic Contingent Fund, \$5; Sp. for Tokio Hospital, \$1	6 00	Big Indian—Miss C. C. Reighley, Domestic	5 00
Quincy—Christ Church, through Wo. Aux., Sp. for Domestic Contingent Fund, \$1; Sp. for Tokio Hospital, \$1	2 00	Fishkill—C. E. Cothel, Domestic	7 00
Salem—St. Peter's, through Wo. Aux., for Sister Eliza's salary, 50 cts.; Sp. for missionary in Montana, 50 cts.	1 00	Haverstraw—Trinity Church, Domestic	5 00
Miscellaneous—S. S. penny collections through Wo. Aux., Sp. for Tokio Hospital, \$5; Sp. for Rev. O. E. Shannon, \$5	10 00	Matteawan—St. Luke's, toward salary of women helpers in the Domestic field	51 15
Woman's Auxiliary, for Mrs. Payne's salary	9 32	New York—Calvary, "A Member"	15 00
MICHIGAN—\$100.50		Epiphany, through Wo. Aux., for Foreign freight, \$1.05; Miss E. McCann and Friends, \$6.50	7 55
Detroit—Church of the Messiah, through Wo. Aux., Sp. for "Bishop Whitaker" Scholarship	2 50	Grace Chapel S. S., for salary of Rev. J. M. McBride	75 00
St. John's, through Wo. Aux., of which Indian, \$10; Colored, \$10; Mrs. Jennings' salary, \$25; Sp. for "Bishop Whitaker" Scholarship, \$30	85 00	(Morrisania)—St. Ann's, Domestic	16 89
Jonesville—Grace	5 00	St. Thomas', for Mrs. Brierley's salary	43 00
Pontiac—Zion, through Wo. Aux., for Mrs. Jennings' salary	3 00	Trinity Parish, German Mission	9 25
Port Huron—Grace, through Wo. Aux., Sp. for "Bishop Whitaker" Scholarship	5 00	Eighth Ward Mission, St. Anna's Guild, through Wo. Aux., Foreign	10 54
MINNESOTA—\$53.83		Mrs. Pellew, through Wo. Aux., for "Marian" Scholarship, South Dakota	60 00
Huron Lake—Mission, Foreign	1 00	Nyack—Grace, of which "Three Members," Sp. toward organ for Miss Williamson, \$15	78 30
Lake Park—Mission	4 00	Philipsstown—St. Philip's, Foreign	30 00
Minneapolis—St. Paul's, for work in Indiana	20 58	Poughkeepsie—Church of the Holy Comforter, Domestic, \$13; S. S., Domestic, \$20; Foreign, \$20	53 00
Rochester—Calvary S. S., Domestic, \$2; Foreign, \$2	4 00	"A. E. C.", through Wo. Aux., for "In Memoriam" Scholarship, Cape Mount	25 00
St. James—Mission, Colored	1 15	Red Hook—Christ Church, of which Miss Elizabeth W. Church, \$30	35 00
St. Paul—St. Paul's, Foreign	20 00	Rhinebeck—Church of the Messiah	16 75
Stayton—Mission, Domestic	2 25	Rye—Christ Church, Mrs. W. Eddy, through Wo. Aux., for "Arthur Lthrop Eddy" Scholarship, Bishop Boone Memorial School	40 00
Wilder—Mission, Indian	85	Westchester—St. Peter's, Foreign	23 19
MISSISSIPPI—\$35.00		Miscellaneous—"X"	50 00
Carrollton—Mr. W. B. Helm	5 00	"Three Friends," Sp. for personal benefit of Dr. Laning	44 50
Port Gibson—St. James', Domestic	5 00	Wo. Aux., for "Alice Lyle In Memoriam" Scholarship, Cape Mount	25 00
St. Elmo—Epiphany, Domestic	5 00	NORTH CAROLINA—\$15.00	
Miscellaneous—Bishop Green and children	20 00	Chapel Hill—Chapel of the Cross, "Anonymouse"	5 00
MISSOURI—\$5.00		Charlotte—St. Peter's, through Wo. Aux., Sp. for Scholarship, Utah	10 00
Lamar—St. Paul's	2 00	NORTHERN NEW JERSEY—\$47.73	
Thayer—Trinity Church	1 50	Jersey City (Bergen)—St. Paul's, Domestic	21 73
West Plains—All Saints	1 50	Montclair—Mrs. F. B. Carter	25 00
NEBRASKA—\$2.00		Orange—Grace	1 00
Falls City—St. Thomas'	2 00	OHIO—\$85.00	
NEW HAMPSHIRE—\$40.75		Akron—Branch Wo. Aux., for "Bishop Bedell" and "Julia Bedell" Scholarships, St. John's College, \$20; Colored School in Georgia, \$5	25 00
Intervale—Mr. M. M. Ward	25 00	Cleveland—St. Paul's, through Wo. Aux., for "Bishop Bedell" and "Julia Bedell" Scholarships, St. John's College	20 00
Keene—St. James', "A Member," through Wo. Aux.	2 00	Trinity Church, Mrs. M. S. Bradford, through Wo. Aux., for Bishop Whipple's Indian work	25 00

NOTE.—In the October SPIRIT OF MISSIONS \$3 credited to Missionary Class, Church of the Epiphany, New York city, should have been \$6.

<i>Gambier</i> —Rev. Dr. E. C. Benson, for Building Fund, Oneida Church.....	15 00	Hope School, South Dakota, \$10; Educational Fund, \$10.....	20 00
PENNSYLVANIA—\$184.66		<i>Belmont</i> —Mrs. O'Brien, through Wo. Aux., for Foreign freight.....	1 00
<i>Jenkintown</i> —Church of Our Saviour, Domestic, \$24.08; Foreign, \$24.08.....	48 16	<i>Buffalo</i> —St. John's.....	7 00
<i>Philadelphia</i> (Germantown)—Christ Church, through Wo. Aux., Mrs. T. H. Powers, Sp. for African Deacon.....	10 00	<i>Geneva</i> —St. Peter's and Trinity Churches, for China.....	50 00
(Germantown)—St. Luke's, Indian.....	17 50	<i>Rochester</i> —Christ Church, through Wo. Aux., Sp. for Foreign Missionaries' Fund.....	5 00
(Frankford)—St. Mark's.....	50 00	WEST VIRGINIA—\$91.19	
(West)—St. Mary's, Indian.....	10 75	<i>Charlestown</i> —Zion, Domestic, \$42.48; Foreign, \$38.71; "Rev. H. M. Parker" Scholarship, Bishop Boone Memorial School, \$10.....	91 19
Mrs. Mary Reeves.....	30 00	WISCONSIN—\$15.75	
<i>West Chester</i> —Church of the Holy Trinity S. S. for China.....	18 25	<i>Milwaukee</i> —Mrs. E. C. Leavenworth.....	5 00
PITTSBURGH—\$4.45		<i>Star Prairie</i> —St. John's, Domestic.....	5 00
<i>Erie</i> —St. Paul's.....	4 45	<i>Sussex</i> —St. Albans.....	5 75
QUINCY—\$20.05		OREGON—\$0.65	
<i>Bowling</i> —Grace, Domestic.....	1 00	<i>Ellensburg</i> —Mite Chest, Domestic.....	65
<i>Bradford</i> —St. James'.....	1 50	NORTH DAKOTA—\$7.00	
<i>Macomb</i> —St. George's, Foreign.....	2 75	<i>Grand Forks</i> —St. Paul's.....	7 00
<i>Mendon</i> —Zion, Domestic, \$2.50; Foreign, \$2.50.....	5 00	COLORADO—\$12.50	
<i>Preemption</i> —St. John's, Domestic, \$5; Foreign, \$3.....	8 00	<i>Durango</i> —St. Mark's, Domestic.....	12 50
<i>Tiskilwa</i> —St. Jude's.....	1 80	SOUTH DAKOTA—\$6.45	
RHODE ISLAND—\$69.33		<i>Mayville</i> —Calvary.....	6 45
<i>Westerly</i> —Christ Church, Domestic.....	69 33	NORTHERN TEXAS—\$5.00	
SOUTHERN OHIO—\$58.30		<i>Paris</i> —Holy Cross, Rev. F. E. Evans, Domestic.....	5 00
<i>Cincinnati</i> —St. Paul's, through Wo. Aux., Domestic, \$19.40; Foreign, \$18.85.....	38 25	WASHINGTON TERRITORY—\$2.50	
<i>Circleville</i> —St. Philip's, through Wo. Aux., \$8.75.....	8 75	<i>East Sound</i> —Emmanuel Church.....	2 50
<i>Portsmouth</i> —All Saints', through Wo. Aux., Domestic.....	11 30	WYOMING—\$10.00	
SPRINGFIELD—\$20.00		<i>Carbon</i> —"U. S. Army," Domestic.....	10 00
Through Wo. Aux., Sp. for Domestic Contingent Fund.....	20 00	FOREIGN CONTRIBUTIONS—\$57.44	
TENNESSEE—\$37.15		<i>Canada</i> —Wo. Aux., Sp. for Domestic Contingent Fund.....	2 44
<i>Bolivar</i> —St. Philip's, Domestic.....	1 00	<i>Italy, Rome</i> —St. Paul's.....	55 00
<i>Clarksville</i> —Trinity Church, Domestic.....	35 15	LEGACY—\$1,000.00	
<i>Memphis</i> —Miss M. Rogers.....	1 00	<i>N. H., Concord</i> —Estate of Mrs. Sophia W. Winslow.....	1,000 00
VERMONT—\$13.00		MISCELLANEOUS—\$212.26	
<i>Burlington</i> —St. Paul's, through Wo. Aux., Sp. for Domestic Contingent Fund.....	13 00	Interest.....	205 26
VIRGINIA—\$5.75		"Thanks to the Rev. Mr. Van Buren for reminding us of our duty," Domestic.....	4 00
<i>Albemarle Co.</i> —Buck Mountain Church....	3 75	"Thank Offering," Foreign.....	2 00
<i>Campbell Co. (Lynchburg)</i> —"Anonymous".....	2 00	"Anonymous," Foreign.....	1 00
WESTERN MICHIGAN—\$32.86		Total Receipts since September 1st, 1886...	
<i>Battle Creek</i> —Mrs. J. M. Ward.....	1 00		\$4,006 80
<i>Big Rapids</i> —St. Andrew's.....	5 51		
<i>Marshall</i> —Trinity Church, of which Colored, \$3.45.....	17 20		
<i>Muskegon</i> —St. Paul's, Domestic, \$3.61; Foreign, \$3.....	5 61		
<i>Saugatuck</i> —All Saints', of which Indian, \$1.62.....	3 54		
WESTERN NEW YORK—\$83.00			
<i>Bath</i> —St. Thomas', through Wo. Aux., for			



THE HOLY FAMILY.